January 1969

NAMRATĀ

Reflections on the New Year

EDITH B. SCHNAPPER

An Approach to Yoga: I

S. SUBHASH CHANDRA

Blaise Pascal and the Hidden God

H. C. DUFFIN

"Impulses of Deeper Birth"

BOOKS REVIEWED INCLUDE

P. V. Kane's *History of Dharmaśāstra*; Bhikshu Sangharakshita's *The Three Jewels: An Introduction to Buddhism; Faith*; *The Wanderer and the Way: The Hebrew Tradition in the Writings of Martin Buber*; *England's Debt to India*; *Principles and Practice of Homoeopathy*, Vol. 1

complete CONTENTS within

THE ARYAN PATH

VOLUME XL, NO. 1

Point out the 'Way'
however dimly and lost among the host —
as does the Evening Star
to those who tread their path in darkness.

Editor:
SOPHIA WADIA

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THE ARYAN PATH: VOL. XL · NO. 1

January 1969

NAMRATĀ	Reflections on the New Year	1
EDITH B. SCHNAPPER	An Approach to Yoga: 1	5
S. SUBHASH CHANDRA	Blaise Pascal and the Hidden God	10
BUDDHADASA C. KIRTISINGHE	The Buddha and Basic Human Rights	16
H. C. DUFFIN	"Impulses of Deeper Birth"	21
NEVILLE BRAYBROOKE	London Letter 1968–9	25
MARY CARMAN ROSE	The Economy of God (Poem)	30
SHAKUNTALA N. GAYATONDE	Pragmatism in Ancient and Modern Education	31
ROBERT GREACEN AND RUTH V. S. GAEVERNITZ	Terence White Gervaise: 1913–68	34

NEW BOOKS AND OLD

K. GURU DUTT	Ancient and Medieval Religious and Civil Law in India	36

and reviews by

B. V. NARAYANA REDDY, A. A. ANDERSON, P. WERNBERG-MÖLLER, TERENCE WHITE GERVAIS, M. KAYE, S. R. TIKEKAR, HOWARD SERGEANT, JOAN N. BURNETT, M. M. PHANSALKAR, AND BRIAN G. COOPER

ENDS AND SAYINGS 46

THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

— *The Voice of the Silence*

VOL. XL JANUARY 1969 No. 1

Reflections on the New Year

For know that the ETERNAL knows no change.

—*The Voice of the Silence*

Being is an endless cycle within the one absolute eternity, wherein move numberless inner cycles finite and conditioned.

—*The Secret Doctrine*

Be free from the future; be free of the past; be free in the present ...

—*The Dhammapada*

MANY are the images used to describe our earth. Each of these reveals the ideology of the one who uses it: his concept of the purpose of life, his views about man and man's relations to the universe, his attitude to other men. For some the earth is but a "sorrowful star," while others look upon it as a place for enjoyment, the pleasure-ground of the senses. Some regard it as a prison-house, while for some it is a stage, and for others still a school.

One image which is specially suggestive at this season of the year is that of a vessel travelling in space, moving in the heavens, floating upon the ocean of eternity. And in this vessel we human beings are the most important passengers, although with us travel all other beings and creatures belonging to this planet of ours. The course of the earth's cosmic voyage is a set one. While it rotates on its own axis it revolves around the Sun, Lord of our solar system, and thus participates in a larger orbit. These movements determine their own cycles or circles of time. But what is Time? Behind Time lies Eternity. Time belongs to and reflects the Eternal, exactly as the finite belongs to the Infinite, and the mortal man to Man the Immortal. H. P. Blavatsky defines cycles as "circles of time ever returning on themselves, periodically and intelligently in Space and Eternity." And because they return "intelligently," not merely blindly or mechanically, they have a purpose and a meaning which Man can fathom and utilize.

Time, the child of Eternity, denotes change. In time there is a constant flow of change, "the never-ending stream of conditioned existence." Alone the Eternal is changeless. We divide Time into units of measurement, small and large, all finite and conditioned, yet all moving within the one absolute Eternity. For Man on this earth the year is one of the most important of these cycles. The age of his mortal body is measured by the number of years from its birth onwards. All human history is measured and recorded on the same basis. Chronology, the science which measures time, is determined by the cycle of the year. The calendar records the year and the secular calendar which is in use today unites the whole world so that all men from the first of the New Year will know: 1968 is gone and 1969 has just begun!

Is this not sufficient reason to pause and reflect? And never has it been so necessary to do so as today when the rhythm of life has become more and more rapid under the drive of our mechanized civilization. We move faster and faster through space, defying time itself, so that we may reach our destination and, reckoned by local times, do so earlier than the time of our departure! In a recent number of *Soviet Land* we came across a delightful story for children. We recommend it to the grown-ups; for they need it more than the children. It is about a locomotive which invariably reached the station late, to the great annoyance of both passengers and the station-master. Again and again the locomotive promised to arrive at the scheduled time, but in vain. ... The difficulty was the interest it took in the things it encountered. It then decided to offer an explanation to the passengers whenever it stopped, and this won their support. Thus it stopped to listen to the song of the first nightingale, otherwise the whole spring would be lost; it then halted to inhale the fragrance of the first lilies, otherwise the whole summer would be lost; and finally to admire a sunset it came to a dead stop, otherwise life itself would be lost! The title of this wise and charming little tale is "Whole Spring, Whole Summer, Whole Life" and the conclusion (when the train has arrived three days late) reveals the conversion of the passengers, who thank the locomotive and explain to the exasperated station-master: "We know we are late, but we might have missed the whole spring — the whole summer — our whole life!" Needless to add, the station-master could not understand what they meant. The story is not meant to justify lack of punctuality, but to teach the need to pause long enough to listen to the singing of the birds, to enjoy the perfume of the flowers, to admire the beauty, almost transcendental, of a sunset or a sunrise. We speed through life deaf to the Song of Life, unaware of the fragrance of the Soul, of the Light of the Spirit.

And this brings us back to *Sūrya,* the Sun, and the earth's journey around it which marks the yearly cycle. The real New Year Day is the Winter Solstice, when the Sun begins to move Northwards, and this Day for all of us, subjects of the Solar King, has deep significance. The ancients knew this. They understood that the return of the Sun from its farthermost course brings to the earth and all its kingdoms a revivifying influence. The whole of Nature is revitalized and Man feels a new and fresh impulse to strive towards the Light. This is why the beginning of the year has ever stood as the most appropriate time to make new resolutions. For Man it is the signal, so to speak, for the summoning of the will to resolve righteously.

Today the secular world celebrates New Year Day on the first of January. Jesus is the god presiding over January and Janus is the gate that openeth the year. Janus is the double-faced god. One face is turned towards the past and the other towards the future. This symbolizes the capacity for simultaneous perception of both the past and the future. This power to look before and after, both backward and forward in time, represents the uninterrupted consciousness of Man and is thus truly a symbol of spiritual continuity and of immortality.

If Man but looks deep within the well of his own heart he will find that in him which is Eternal and therefore changeless. Therein lies security. Anchored to that which changes not, we can meet all phases of the ever-changing stream of events and face them without fear, with patience and with fortitude. Thus we unfold discrimination and learn to overcome all obstacles, to meet all challenges, to turn all crises into spiritual opportunities; for we learn to measure and evaluate all changes against the solid ground of the immutable.

"Time," said Cicero, "destroys the speculations of man, but it confirms the judgement of nature." How true this is! Nature's cycles keep to their appointed courses and in the fullness of time the year is born without man's yea or nay. And so the wise will not cling to the past or speculate on the future. Both past and future are included in each moment of our lives; hence in the eternal Present. Let us then live in that eternal Now. As a Great One has said:

> There are innumerable pages of your life record still to be written up, fair and blank they are as yet. Child of your race and of your age, seize the diamond pen and inscribe them with the history of noble deeds, days well-spent, years of holy striving.

These are inspiring words and will give every aspirant the golden basis for his New Year Resolutions.

But the New Year is also time when we exchange greetings and good wishes. The higher influences at work during this season can give greater power to our New Year greetings. The reflection to which the beginning of each year invites us reveals also that all persons are much more than appears on the surface, that the real person does not consist only of what we see, but is the sum of all its various and changing conditions. We perceive only a cross-section, so to speak, of the total self. This recognition makes for tolerance and for charity, and enables us to understand all people as Divine Pilgrims journeying from one eternity to another. Let then our greeting to all be in the words of Fra Giovanni from a letter he wrote in 1513:

> Life is so full of meaning and purpose, so full of beauty beneath its covering that you will find earth but cloaks your heaven. Courage then to claim it; that is all! But courage you have, and the knowledge that we are pilgrims together, wending through unknown country Home.
>
> And so, at this time, I greet you, not quite as the world sends greetings but with profound esteem, and with the Prayer that for you, now and forever, the Day breaks and shadows flee away.

May this prayer be fulfilled for all our readers throughout 1969!

NAMRATĀ

Man's life is in his own hands, his fate is ordered by himself. Why then should not [1969] be a year of greater spiritual development than any we have lived through? It depends on ourselves to make it so. This is an actual fact, not a religious sentiment. In a garden of sun-flowers every flower turns towards the light. Why not so with us? This can be effected by those who are courageous and resolute. Thoreau pointed out that there are artists in life, persons who can change the colour of a day and make it beautiful to those with whom they come in contact. We claim that there are adepts, masters in life who make it divine, as in all other arts. Is it not the greatest art of all, this which affects the very atmosphere in which we live?

—H. P. BLAVATSKY

EDITH B. SCHNAPPER

An Approach to Yoga

[We are glad to welcome Dr. Edith B. Schnapper to our pages. She holds a Doctorate in musicology, philosophy, and the history of art. Her interest in the philosophy of religion, comparative religion, and the theory and practice of Yoga is of long standing. For many years she has been associated with the World Congress of Faiths. She edited the anthology *One in All* (Wisdom of the East Series, John Murray), and is the author of *The Inward Odyssey,* a fine book that was reviewed in THE ARYAN PATH in June 1965.

We print below the first part of her thoughtful and lucid survey of some basic aspects of the spiritual philosophy and discipline represented by Yoga properly understood. The second part will appear next month.

—ED.]

I

ONE of the most encouraging signs in the field of religion today is the increasing number of people who seek spiritual guidance. Their search is for something that will answer their inner needs and make their lives more meaningful. What they are after is the actual experiment and experience of immanence, and they seek practical instruction on how to achieve this; in fact they demand to be shown how to climb, rung by rung, what the mystics have called "The Ladder of Perfection." Their search roams wide and it includes both East and West.

As far as Western religiosity is concerned, individual spiritual direction, once known as the shepherding of souls, has been replaced almost wholly by corporate worship, charitable activities, and an acceptance in faith of dogma and creed. To some extent psychology has stepped into the breach but, although helpful in many ways, it is clearly concerned with a level of experience different from that to which spirituality addresses itself. The East, on the other hand, has always regarded individual tuition as of the very lifeblood of religion and, as many have discovered in their search, it is here perhaps more than anywhere else that the West can learn from the wisdom of the East.

Many systems of spiritual training have not only survived, mainly in India and the Far East, but they have in recent times experienced a vigorous revival and in the process have adapted themselves to contemporary needs. One such system, perhaps the most comprehensive and the best-known in the West, is the Vedantic, based on that great body of texts the Vedas, including the Upanishads and the *Bhagavad-Gītā.* Modern Vedanta, the inheritor of the various schools that developed in

the past, regards its metaphysics as the common ground for all religions and its practical teaching as dealing with fundamental requirements of the spiritual life wherever it is undertaken.

What are these requirements? As far as the actual training is concerned, five phases can be recognized. A preliminary period devoted to purificatory activities and to the proving of one's suitability for the path chosen. What follows has been summarized in the following way: "When he (the ordinary man who wishes to know God) has done this he needs yet four things before he can succeed: the *Shruti,* or recorded revelation, the Sacred Teacher, the practice of Yoga, and the Grace of God."[1]

In our eagerness for results, we often plunge into yogic training without any prior preparation. We do not realize that unless certain inner characteristics are present or are first developed our venture can all too easily end in an early failure. Thus it is essential to ascertain whether our initial enthusiasm is supported by sufficient stamina to stay the course. For normally the training is both long and arduous and demands all the energy and resources we can muster. The means of testing the genuineness of our aspiration and the strength of will behind it are essentially the same in most systems. The traditional way of training is to undertake certain disciplines which, being designed to modify or even root out many of our habitual and much cherished inclinations and reactions, represent a challenge to our will-power. The acceptance of a voluntary *askesis* is needed to stop the drain of energy caused mainly by allowing our lives to be ruled by inertia and egocentric desires, the twin obstacles active on all levels of our being.

The Scriptures speak of a luminous pool of energy in us which we are unable to reach because it is covered by thick layers of *tamas* and *rajas,* inertia and desire. Inertia makes vital energy stagnate and seep away; desire squanders it. Through *askesis,* sustained by a trained will or a will in training, this wastage can be stopped and the energy thus freed directed towards the chosen goal. As modern Vedanta emphasizes, the self-discipline called for is primarily an inner one, which, however, is designed to act on the whole of our being — mind, heart, vital life, and body. It will necessitate short periods during the day given to more concentrated efforts than is possible whilst we are busy with our day-to-day routines. In the dense entanglements of our active lives, such periods are like small clearings which are all too easily encroached upon the moment we relax our vigilance. We have to persevere until these "breathers" have become integral parts of our lives, spreading their influence increasingly over the rest of the day and laying the foundations of a re-orientation and a re-

[1] SHRI-AUROBINDO: *Eight Upanishads,* p. xv

assessment of our values. In the *Mundaka Upanishad* we read:

> The Self (*Atman*) can always be won by truth, by self-discipline, by integral knowledge, by a life of purity—this Self that is in the inner body, radiant, made all of light, whom, by perishing of their blemishes, the doers of *askesis* behold.[2]

The connection shown here between *askesis* and the need of purification is all-important; for what is required, once our vital energies have been directed not to hinder but to support our quest, is a rejection of falsehood in all its many forms; in other words, utter sincerity and truthfulness not only towards others but first and foremost towards ourselves. For how can we hope to be able to discriminate between selfishness and unselfishness, between attachment and non-attachment, between the unreal and the real, unless we have stopped deceiving ourselves, a game at which we are all past-masters? Throughout our spiritual development there runs this need of complete sincerity acquiring new meaning as we proceed and challenging us in many unexpected ways.

It may be said that what is asked of us, namely sustained aspiration, self-discipline, sincerity, and a turning away from selfish desires, adds up to an ethical conduct which is, no doubt, the precondition to the spiritual life, yet must not be confused with it. Spirituality includes high ethical values and their practical application, but its true essence lies elsewhere. This is often forgotten and it is thought that ethical behaviour alone or in conjunction with regular attendance of religious services constitutes spirituality or even the whole of religion. This is a fallacy; by limiting our search to the realm of moral and ethical precepts we never penetrate to those deeper layers of consciousness whose co-operation is the prerequisite of any genuine transformation of ourselves. A passage in the *Taittiriya Upanishad* illumines this point:

> Truth is first, said the truth speaker, said the Rishi ... *Askesis* is first, said the constant in austerity, the Rishi ... Study and teaching of the Vedas is first, said Naka ... For this too is austerity and this too is *askesis*. (IX)

Purificatory activities alone do not suffice; they should be linked with activities of an altogether different type; one of these is the study of the Sacred Scriptures.

To this day many traditions hold that their Sacred Texts, in India the Vedas, are inspired records of divine revelations and as such they are regarded as eternal, that is without beginning or end in time. They are

[2] III.i.5

links connecting the two orders, the human or earthly and the divine. By repeatedly reading, reciting, chanting, or listening to the Scriptures we are being drawn into their sphere of influence and the living spirit of the original revelation is being re-created in us. We are thus enabled to break through our sense-bound limitations and realize, if only vaguely or fleetingly at first, our essential oneness with the higher order.

In our days, the signs are increasing that this function of the Sacred Scriptures is in danger of being lost. Inroads appear to come mainly from two directions. First, from what may be called the modernistic approach; it questions the traditional view and points out that most of these texts belong to a far-distant past and that they are therefore likely to be obsolete and no longer relevant to our present situation. What is needed, we are told, are new versions that can be understood and accepted by our reason and common sense. The second comes from the opposite camp of the fundamentalists who cling to a literal interpretation and endeavour to protect the texts from the corroding influence of modern exegesis.

According to Vedantic teaching, there are two types of perception, inner and outer, and hence two types of knowledge, analytical and integral, or that acquired through the senses and the higher knowledge that is beyond sense-perception. Both are needed. The analytical approach of mind and intellect has to be completed by an integral knowledge that is supported by the whole of our being. The main function of the Sacred Scriptures is to bring about such a completion and so long as they are still doing this they are alive and meaningful to us. The moment this wholeness is broken, however, and the extra-sensory transmission is lost, we either reject as meaningless what our reason cannot grasp or we insist on a literal interpretation as the only legitimate one, not realizing that by doing so we preclude the possibility of an inner perception which would at once redress our one-sided approach. If we only knew how to open ourselves to these Scriptures in their wholeness, without any attempt at dissecting them, we should discover in them a dynamic element that addresses itself to, and is responded to by, all levels of our being. This element, difficult to define, appears to be connected with what may be called the *mantric* quality of the words. Through repetition of a *mantra*, a word or words charged with spiritual potency, we are enabled to go beyond the limited range of our senses and to activate deeper levels of experience not normally accessible. The same holds true of a sacred text.

> The business of the *Shruti* ... [we are told] is to seize the mind and draw it into a magic circle, to accustom it to the thoughts and aspirations of God ... to bathe it in certain ideas, surround it with a certain spiritual

> atmosphere; for this purpose it plunges and rolls the mind over and over in an ocean of marvellous sound through which a train of association goes ever rolling, in other words it appeals through the intellect, the ear and the imagination to the soul.[3]

However scholarly and up-to-date a new translation or version of the *Shrutis* may be, if it lacks this *mantric* element, it will leave the deeper layers of our consciousness uninvolved, with the result that it will bar the way to an intuitive understanding of the Truth it enshrines.

The quest for Truth in the Scriptures forms part of the quest for Truth in ourselves. In varying degrees it is recognized by all great traditions that at a certain stage in this quest the need arises to seek out the help of a guide, someone who is further advanced than we are and can impart to us something of the experiences he himself has gone through. The spiritual director or *Guru* enters our life. His sole concern is our inner need and our readiness for the training. To be accepted as a disciple is dependent on the sincerity of our aspiration, the single-mindedness of our efforts, and the degree of surrender to the guidance offered. It does not depend on a prior acceptance of any articles of faith nor on the particular beliefs we hold. Emphasis is laid wholly on practical personal instructions and their assiduous execution made uniquely effective by the close bond between teacher and pupil.

According to an old Indian saying, the *Guru* will appear if or when the disciple is ready. There is a profound human insight and wisdom in this; in fact we have here a universal spiritual law that is not dependent on country, race, or religion. The only condition of its happening to us is a faithful and patient preparation and an open mind and heart, unclouded by a mass of preconceived ideas as to how, when, and in what shape the teacher will appear. Traditionally, a Master of the spiritual life does not seek to make converts or collect followers. He spontaneously attracts those who are ready to respond to his personality and teaching and this can happen whether an actual meeting takes place or not. For the real meeting between Master and pupil occurs on the inner plane and is, therefore, in essence, if not always in practice, independent of outer contact.

EDITH B. SCHNAPPER

(To be concluded)

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[3] SHRI-AUROBINDO: *Eight Upanishads*, p. xvi

S. SUBHASH CHANDRA

Blaise Pascal and the Hidden God

[Dr. S. Subhash Chandra has written several scholarly articles on existentialism and other philosophical topics in our pages. In this article he collates passages and incidents which serve to bring out the ideas of Pascal, the seventeenth-century Christian philosopher, on the nature of God's presence in the universe. Pascal gave weight both to the perceptible signs of God's presence in the world and to the human purification and right search which were necessary before a man could see those signs. Dr. Subhash Chandra's article is of great interest and provokes philosophical reflections.—ED.]

ON 24 MARCH 1656 Marguerite Périer, a niece of Pascal, was miraculously cured of a serious disease of the eye — *fistula lachrymal,* as medical jargon would express it — by the mere touch of a relic of the Holy Thorn of the Crown of Jesus enshrined in the convent of Port-Royal of Paris. The miracle occurred at a time of great peril for Port-Royal and its friends, whose advocacy of the doctrines of Cornelius Jansen (1585–1638) had provoked the wrath of the Society of Jesus in particular and of the Sorbonne in general. Pascal had already published five *Lettres Provinciales* in defence of Jansenism and its leading votary, viz., the "great" Antoine Arnauld. Indeed, the fifth letter, published under the date 20 March 1656, represents a turning-point in the great campaign that the philosopher had been waging against Jesuits and in favour of Port-Royal: Pascal is no longer on the defensive, no longer trying to explain the theological niceties involved in the problem of reconciling the sovereignty of divine grace with human freedom of will. He has launched a hard-hitting, merciless offensive. The miracle of 24 March was interpreted by Pascal and other advocates of Jansenism as a sign of heavenly approval of their viewpoint and of their struggle in its defence. Pascal sets forth his relentless attack in a succession of historic letters that engendered a convulsive atmosphere in France. On 8 August 1656 M. Félix, the first surgeon of the King of France, submits his attestation confirming the miraculous nature of the cure of Marguerite. Ten days later appears the eleventh letter, another landmark in the aggressive campaign: hitherto the letters were addressed to an imaginary friend in the "province"; now they are expressly written to the members of the Society of Jesus. It is now an open war between Pascal and contemporary Jesuits. On 22 October Alexandre de Hodencq, Vicar-General, officially recognizes the "supernatural and miraculous cure" of Marguerite. A few days later, Pascal writes a highly important letter to Charlotte de Roannez and her brother,

yet another milestone in the thought of the French philosopher.

The letter to Charlotte de Roannez and her brother is directly related to the miracle of the Holy Thorn. Indeed, the official recognition extended to the miracle by the Vicar-General is avowedly the immediate cause of the letter itself.[1] However, Pascal develops here a highly significant corollary out of the occurrence of the miracle. He elucidates the doctrine of the "hidden God" (*Dieu caché*) that later on plays such a crucial role in his *Pensées*. We find that already in this letter all the major aspects of the theory of the hidden God are enunciated. It is, therefore, legitimate to hold that the origins of this theory are to be located within the seven eventful months that lie between 24 March and the end of October, 1656. Pascal was profoundly moved by the miracle of 24 March. Even a cursory reading of all his subsequent thoughts would reveal that this miracle had served as an igniting spark that kindled within him a new trend of thought, occasioned a deepened consciousness of a mission to be fulfilled by him, imparted to his life a new purpose.[2]

Pascal did not claim to be the author of the theory of the hidden God, which, according to him, is of Biblical origin. He was wont to quote the following Latin text of the observation of Isaiah as the source of the concept of the hidden God: *Vere tu es Deus absconditus* ("Verily thou art a God that hidest thyself").[3] Further, he held, as we shall see, that only in the light of this paradoxical feature of God is it possible to understand many otherwise baffling aspects of the Christian religion and tradition. Indeed, as Henri Gouhier has pointed out, Pascal has evolved out of the concept of the hidden God at once a principle of theology and of hermeneutics to be consistently used by him in his interpretation of the Christian religion.[4]

According to Pascal, God at once reveals and conceals himself. God is paradoxically present in things. We have neither a "total exclusion" nor a "manifest presence" of God in things, but a presence qualified by the self-concealment of God. In other words, strictly speaking, God neither reveals himself nor conceals himself, but at once reveals *and* conceals himself. The self-revelation and the self-concealment of the divinity go

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[1] BLAISE PASCAL: *Œuvres* (Hachette, Paris. *Les Grands Ecrivains de la France*, ed. by LEON BRUNSCHVICG, 1914), Vol. VI, pp. 87–90. All references in the present article are based on this edition of the writings of Pascal.

[2] Jacques Chevalier would rather hold that the theory of the hidden God germinated as early as April 1648. He refers to a letter written on this date by Pascal to his sister Gilberte Périer, wherein the theory of the hidden God is embryonically present. See JACQUES CHEVALIER: *Pascal* (Ernest Flammarion, Paris. 1936), pp. 65–66.

[3] *Isaiah*, XLV. 15

[4] HENRI GOUHIER: *Blaise Pascal: Commentaires* (Librairie Philosophique J. Vrin, Paris. 1966), p. 189

inextricably together. It is the divine will that only those who search for him with all their heart see him. God reveals himself to the genuine seekers, manifests himself so clearly in diverse phenomena that he is seen by them. On the other hand, it is also the divine will that those who are unworthy of him, who search for him in a superficial and ambivalent manner, never gain access to him. Hence, he reveals himself in such a paradoxical manner that the hardened sceptics remain blind to the manifestation:

> There are so many men who are unworthy of his [God's] clemency: hence, it is his will to let them remain deprived of the grace that they would not like to have. It would, therefore, not be right if he [God] were to appear in a manifestly divine manner, absolutely capable of convincing all men; but it would also not be right if he were to come in such a hidden manner that even those who sincerely seek him would not be able to recognize him. It is his will to render himself perfectly recognizable to the latter. Hence, determined to appear openly to those who seek him with all their heart and in a hidden manner to those who flee away from him, he qualifies his manifestation in such a manner that he gives visible signs of himself to those who seek him and not to those who do not seek him.[5]

It is essential to stress that the hidden character of God is not rooted merely in the unworthiness of those who either seek him in a superficial way or are indifferent to his existence. God is hidden to atheists because it is his will not to reveal himself to those who are unworthy of him. Pascal assures us that, if God wanted it, then of course he could appear so openly that nobody, not even the most obstinate of sceptics, could possibly fail to see him. God can disregard the unworthiness of the men concerned and not appear in a hidden manner to them. But it is his will not to show himself to the unworthy. Hence, he renders them blind, makes them incapable of seeing him. In other words, the unworthiness is the offence, the sin, that occasions the punishment of being rendered blind. That this punishment is to be inflicted is, however, entirely a matter of divine will. It is the intention of God, his sovereign wish and will, to punish those who are unworthy of him by making them blind and to reward others by appearing in an open manner to them. Had it not been for this supreme intention, then the unworthiness alone would not suffice to account for the hidden aspect of God. "One cannot understand the works of God," maintains Pascal, "if one does not accept the principle that it is his will to render some people blind and illuminate others."[6]

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[5] PASCAL: *op. cit.*, Vol. XIII, p. 337

[6] *Ibid.*, Vol. XIV, p. 14

Here Pascal does not even care to refer to anybody being worthy or unworthy of God. It is simply the divine fiat that condemns some to blindness and rewards others with illumination. The worthiness of the genuine aspirants and the unworthiness of the ambiguous seekers appear, therefore, to be subsidiary points in the theory of the hidden God.

Here one may legitimately object that if God conceals himself from some in that he makes them blind, then surely they cannot be blamed for not recognizing him. Pascal repudiates this objection by holding that God reveals himself in such a manner that he is obscure enough to be inaccessible to those unworthy of him and yet is transparent enough to render their not recognizing him unpardonable.

> There is enough clarity to illuminate the selected and enough obscurity to make them modest. There is enough obscurity to make the damned blind and enough clarity to condemn and render them inexcusable.[7]

It seems, therefore, that even after God has made some people blind it is still possible for them to take advantage of the clarity with which God manifests himself and recognize him. In that they fail to benefit by this transparency, they become culpable of a new offence and merit a renewed punishment.

In the light of the preceding clarification, it seems that God conceals himself to a certain extent even from those who seek him with all their heart. He is the hidden God for everybody. Conversely, he is not absolutely hidden even from the most incorrigible sceptics: he is obscure enough to confound them and yet so clearly manifest that they are after all capable of seeing him. He, therefore, reveals himself to everybody. God is at once a manifest and a hidden deity for both the genuine aspirants and the incurable atheists. However, these two aspects, viz., self-revelation and self-concealment, affect conscientious seekers and libertines in a fundamentally different manner. The former are the chosen few to whom God reveals himself: here the self-concealment is only meant to make them modest. For the latter, God is basically hidden from them: here the divine self-revelation only serves to deprive them of the excuse that they were rendered far too blind to know God.[8]

Pascal was convinced that the Christian religion, a highly paradoxical phenomenon as it is, represents an outstanding proof of the verity of the divine will to self-concealment. Jesus Christ is verily the hidden God; for he was recognized by the selected few as God and was crucified by others, who, incredulous and blind, were unworthy of knowing him. It

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[7] *Ibid.*, Vol. XIV, p. 23

[8] JEAN MESNARD: *Pascal: L'Homme et L'œuvre* (Boivin, Paris. 1951), pp. 150-1

was inevitable that Christ be misunderstood by most of the people around him. If he had been recognized by all or most of the people as God, then that would have stood in contradiction to his being the hidden God. His very crucifixion — testifying to the blindness of those who killed him — becomes a compelling proof of his divinity.[9]

Pascal ascribed an immense significance to prophecies contained in the Old Testament as proofs of the will of God to conceal himself. He canvassed the view that the prophecies possessed a double meaning, the apparent one and the hidden one, and that this duality of significance is at once a proof and a consequence of the hidden God.[10] As far as one can judge by the scattered fragments of thoughts that he has left behind, if Pascal had been able to write his projected "Apology of the Christian Religion," then the prophecies would surely have played a predominant role in his proofs of the hidden God.[11] His consistent endeavour is to interpret the prophecies in such a manner as to prove that they predicted the advent of the hidden God, who would be understood by a handful and misunderstood by the large majority. Indeed, he was of the conviction that the entire Bible was full of significant ambiguities, that if one were not to subscribe to the impious view that these discrepancies were proofs of errors rampant in the scripture, then one would have to maintain that these seemingly divergent passages serve to veil the inner meaning so as to prevent the unworthy from gaining access to it and to enable those who read with their heart to understand the hidden sense. Thus, Gilberte Périer, the sister of Pascal and the mother of the miraculously cured Marguerite Périer, informs us: "He [Pascal] used to say often that the holy scripture is ... intelligible only to those who have the right heart and that others find here nothing but obscurity."[12]

As we have seen, the miraculous cure of his niece had served as the starting-point of Pascal's reflections on the nature of the hidden God. No wonder, then, that miracles are adduced by him as one of the proofs of the divine will to reveal itself to some and to conceal itself from others. That miracles occur rarely only serves to underline their significance, prove that here a remarkable divine intervention has taken place. Further,

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[9] PASCAL: *op. cit.*, Vol. XIV, pp. 204–17.

[10] Léon Brunschvicg writes: "The basic religiosity of Christianity entails that the ambiguity of the Prophecies be a condition of their verity." See LEON BRUNSCHVICG: *Blaise Pascal* (Librairie Philosophique J. Vrin, Paris. 1953), p. 216.

[11] Antoine Adam has pointed out that Pascal's interpretation of the prophecies is based on presuppositions that have been shown to be invalid by modern Biblical researches. He even holds that Pascal's observations related to the prophecies as a "demonstration of Christianity" are today "worthless." See ANTOINE ADAM: *Histoire de la Littérature Francaise au XVIIe Siècle* (Domat, Paris. 1951), p. 287.

[12] PASCAL: *op. cit.*, Vol. I, pp. 70-71

every time a miracle takes place, some believe in it and others are sceptical, which testifies to God having lifted the veil for the select few, leaving others blind. Miracles are extraordinary phenomena; for they indicate that an exception has been made, that one or another law of nature has been temporarily suspended. In a word, miracles testify to the reality of the supernatural and constitute, therefore, a great proof of the reality of religion as such. If miracles are true, then things supernatural are real. If things supernatural are real, then the verities of religion, proclaiming as they do supernatural truths, are also real. Pascal was so profoundly impressed by the phenomenon of miracles that he regarded them as a proof of the divinity of Jesus Christ: "One would not at all sin in not believing in Jesus Christ without miracles."[13]

These are the outstanding facets of Pascal's concept of the hidden God. It is such a pity that the great thinker could not complete his planned "Apology of the Christian Religion." He died at the premature age of thirty-nine. And even these thirty-nine years were full of many a prolonged illness that caused protracted dislocations in his work. He left just a mass of disconnected thoughts scribbled on loose scraps of paper. We, therefore, do not have any detailed and duly interconnected thoughts related to the doctrine of the hidden God. We have tried to link in this article points lying scattered in the *Pensées* of Pascal in such a manner as to obtain, as far as possible, a coherent general view of his understanding of God, who at once reveals and conceals himself.[14]

S. SUBHASH CHANDRA

Among thousands of mortals a single one perhaps strives for perfection, and among those so striving perhaps a single one knows me as I am.

—*Bhagavad-Gītā*

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[13] *Ibid.*, Vol. XIV, p. 246

[14] All translations from French works are my own. I have, however, benefited by the following publications:

(a) HUGH FRASER STEWART: *Pascal's Pensées* (Routledge and Kegan Paul, London. 1950)

(b) MARTIN TURNELL: *Pascal's Pensées* (Harvill Press, London. 1962)

(c) A. J. KRAILSHEIMER: *Pascal's Pensées* (Penguin Books, Harmondsworth, Middlesex. 1966)

BUDDHADASA P. KIRTHISINGHE

The Buddha and Basic Human Rights

[Mr. Buddhadasa P. Kirthisinghe, M.S., B.SC. AGR., lives in New York. He writes with reverence and in detail about those aspects of the Buddha's teaching and life which serve to define basic human rights. The Buddha's spiritual mission also tended to bring about valuable social reforms; for he applied basic spiritual insights to human relations in a way that demanded a social conscience scrupulous far in advance of his own time — and, indeed, far in advance of our own times also. It is noteworthy that he indicated the rights of human beings almost solely by instructing us in duties towards other human beings. If we can learn to carry out those duties faithfully, the rights of all are secured naturally and without conflict between individuals or classes.—ED.]

THE HUMAN RIGHTS COMMISSION of the United Nations has enumerated and elaborated an international code of human rights in the famous Declaration of Human Rights. But the principles of basic human rights have been recognized from the earliest times. Great thinkers around the sixth century B.C. made notable contributions; among them were Socrates of Greece, Confucius of China, and the Buddha in India. Of these, the contributions of the Buddha are very impressive.

The Buddha's message to man was for man's spiritual and social growth. He called on man for cheerful service to others, love for all life, and restraint of all irrational desires. His path is both intellectual and spiritual; and its goal can be attained by self-discipline, plain living, and noble thinking. The Buddha stood for justice; therefore it is not surprising that a basic code of human rights is incorporated in his teachings.

Women in Indian society in the Buddha's time did not receive much recognition. He raised their status. Though he foresaw certain dangers in admitting women to the Sangha, observing the zeal of both Pajapati and Yasodhara for leading a religious life, he assented to their admission to the Sangha, when the Venerable Ananda asked him whether women were competent to lead a *bhikkhuni*'s life. He declared them competent to be admitted to the Sangha and to attain transcendent sainthood and release from a wearisome repetition of rebirths. The comparative equality in social, economic, and political life of women with men in Buddhist lands is not at all surprising. Buddhist Ceylon and India, the land of the Buddha's birth, have produced women Prime Ministers in our day.

The Buddha made no distinction between man and man. No life was insignificant and all were equal in his sight. He led them all on a path of righteousness. From beggar to king, all received his compassion and

love. The caste system was becoming rigidly established in India in Buddha's time. He revolted against this injustice. He welcomed to the Sangha people of low and high caste. He admitted into his Order Sunita, the outcaste; Sati, the son of a fisherman; Nanda, a cowherd; Ambali, a former courtesan; and Punna and Punnika, who were slave-girls.

The story of the ordination of Upali, the barber, is an outstanding example of how the Buddha tried to abolish the caste system. Once six Sakyan princes closely related to the Buddha came to see him out of curiosity but in the end sought admission to the Sangha. Upali, their barber, followed them to the Buddha and likewise asked for ordination. The ordination was arranged so as to give Upali the place of seniority in the order. The princes, who also became monks, had to pay homage to Upali, who later became a high authority on monastic discipline.

Some members of the nobility were upset by these actions of the Buddha and one of them challenged the Buddha to define a nobleman. It was then that he declared:

> No man is noble by birth,
> No man is ignoble by birth.
> Man is noble by his own deeds,
> Man is ignoble by his own deeds.
> (*Suttanipāta, Vasalasutta*)

Another fascinating example of non-recognition of a person's caste is the case of the girl at the well. Ananda, the favourite disciple of the Buddha, was sent by the Buddha on a mission. He was passing by a well near a village and, on seeing Pakati, a girl of a low caste, he asked for water to drink. The girl hesitated, saying: "O nobleman, I am too humble and mean to give you water, as I am of Mitanga caste." The Venerable Ananda replied, "Sister, I ask not for your caste but for water." Then the girl's heart leaped joyfully and she gave him a drink.

The Buddha condemned slavery in every shape and form. It was not William Wilberforce and Abraham Lincoln who were pioneers in the abolition of slavery, as is often thought in the West. The Buddha led the anti-slavery movment by laying down a rule for the right manner of earning one's living, which prescribed that one should not engage in any form of trafficking in human beings. Human beings might be employed for domestic service or otherwise, but it was enjoined that they be treated with as much consideration as members of one's own family, as regards their personal rights, and invited to share little treats on special occasions.

In the famous *Sigālovāda Sutta* (the layman's Code of Discipline) the Buddha proclaims the duties of parents to their children, children to their parents, pupils to teachers, teachers to pupils, wives to their husbands,

and husbands to their wives. Professor Rhys Davids has spoken glowingly of the social ethics of this discourse.

In the *Mahā-Mangala Sutta*, which is highly cherished in all Buddhist lands, there is a comprehensive summary of Buddhist ethics. Here the support of mother and father, wife and children, is greatly stressed. Here are three verses from the *Sutta*; the English translation from the Pali is by Dr. R. L. Soni of Burma:

With the fools no company keeping,
With the wise ever consorting,
To the worthy homage meting —
This, the Highest Blessing.

Mother, father aptly serving,
Children, wife duly cherishing,
Life's business coolly attending —
This, the Highest Blessing.

Acts of charity, righteous life,
From all alarms the kin protecting,
Blameless pursuits fully rife —
This, the Highest Blessing.

These verses indicate why problems of the old are not acute in Buddhist lands; people look after their parents in their old age. Illicit traffic in women and slavery were abhorred by the public; although no civilization is perfect, at least the influence of Buddhist ethics elevated life in these Asian lands.

On one occasion Kewadde of Nalanda asked the Buddha why he should not ask his disciples to perform miracles before large crowds at Nalanda, so that they might become followers of the Buddha. The Blessed One's reply was that he believed only in one miracle, the miracle of education. "I would," he said, "ask a man to reason this way, to look at it that way, so that he may by himself of his own efforts be convinced of the truth of what I tell him."

Therefore, in the practice of Buddhism, knowledge and wisdom are stressed. During the reign of Asoka educational institutions sprang up in every temple in the land. Many a Buddhist temple became a veritable centre of learning; some of them later grew into world-famous universities, from the second century onwards, at Nalanda, Taxila, etc.

The Buddhist civilizations of India, Burma, and Ceylon were the first to have university education in the annals of mankind. Admittance was based on competence and not on wealth, race, or creed. Students from Afghanistan to China resided in these centres of learning. The univer-

sities flourished up to around the tenth century A.D., and they were finally destroyed by the invading Muslims — Mogul armies from the north.

During the third century B.C., both India and Ceylon had hospitals for man and beast. These facts are noted by Fa Hien, the great Chinese scholar and monk who visited India and Ceylon. Emperor Asoka was the first to establish hospitals in India and he encouraged, in the third century B.C., the cultivation of medicinal herbs. No wonder H. G. Wells called Asoka the noblest king in the history of mankind.

Chinese history records that in the days of the greatness of Buddhism under the Tang Emperors Buddhist monks set up hospitals, and that the work was so effective that the Emperors gave these hospitals state grants. Chinese records state that when epidemics and plagues struck cities the monks worked among the sick and the smitten. The laity, influenced by this work, were enthusiastic in setting up hospitals and charitable homes. The Japanese pilgrim Emen gives a faithful account of these agencies of mercy and charity.

The Buddha laid the foundation for this movement. Once, it is said, an old *bhikkhu* of a surly disposition was afflicted with a loathsome disease, the sight and smell of which was so nauseating that no-one would go near him. The Buddha came to the Vihara where this unfortunate man lay, and on hearing his case he ordered warm water and went to the sick-room to nurse him. He ministered to this sick *bhikkhu* daily as long as he stayed in that place, and declared, "Whoever among monks nurses the sick will nurse me."

Religious freedom is one of the greatest virtues stressed by the Buddha. He preached the gospel of tolerance, of compassion, loving-kindness, and non-violence. He taught men not to despise other religions and not to belittle them. In his day Asoka practised the golden principle of tolerance. As a Buddhist he was tolerant of other religions. One of his edicts says: "All religions deserve reverence for some reason or other. By thus acting a man exalts his own religion and at the same time does service to the religion of other people."

The Buddha upheld above all the inner freedom and dignity of man. He said:

> Be ye lamps unto yourselves. Be ye a refuge unto yourselves. Betake yourselves to no external refuge. ... Work out your salvation with diligence.

He further declared, according to the *Kālāma Sutta*, that a man should not even accept his own teachings unless he found them to be in accord with his own personal reasoning.

To summarize. The Buddha proclaimed equality between man and

man and between the sexes. He stressed the security of man in his old age and when sick, the right to education, and the rights of children. The right to work is embodied in the Buddha's Eightfold Noble Path, where he enjoins men to select a right (noble and useful) livelihood, and prohibits the practice of slavery and white-slavery. Above all, he gave men sturdy independence and thereby elevated human liberty, religious tolerance, free speech. According to the *Mahā-Parinibbāṇa Sutta,* he even preferred a representative government to autocratic rule, which was common in his day.

The basic human rights, as declared by the Buddha, are as refreshing today as they were in the sixth century B.C. They anticipate and sanctify all sincere efforts in our own time to secure the rights of human beings.

BUDDHADASA P. KIRTHISINGHE

We cannot know whether we love God, although there may be strong reasons for thinking so, but there can be no doubt about whether we love our neighbour or no. Be sure that in proportion as you advance in fraternal charity, you are increasing in your love of God, for His Majesty bears so tender an affection for us, that I cannot doubt He will repay our love for others by augmenting, in a thousand different ways, that which we bear for Him.

—ST. TERESA

H. C. DUFFIN

"Impulses of Deeper Birth"

[Our readers are familiar with the work of Mr. H. C. Duffin, the distinguished literary critic. In this brief essay he explores the mystical value of solitude as Wordsworth perceived and expressed it.—ED.]

WORDSWORTH'S POEM, "A Poet's Epitaph," is, after the prelusive nine stanzas (which are uncharacteristically satiric), a study of the art and practice of poetry, expressed not in critical prose but in five brief images. The poetry thus succinctly analysed is Wordsworth's own, and the third of the poetic enunciations tells us of Wordsworth that

> The outward shows of sky and earth,
> Of hill and valley, he has viewed,
> And impulses of deeper birth
> Have come to him in solitude.

He views nature's outward semblance, like lesser men, but receives truth, or a peculiar variety of truth, from a deeper region opened up to him by solitude.

Wordsworth is the poet of solitude. The word itself evidently had an attraction for him. For every use of the word "solitude" (or "solitary") by Milton or Cowper (both of whom one might have expected to value the solitary condition — though not in the Castaway's sense) you will find something like fifteen by Wordsworth; with Tennyson, whom one does not see enjoying solitude, the ratio is more like one to thirty; while the Concordance shows that that clubbable man, Shakespeare, makes no use at all of the word "solitude" and only two insignificant uses of "solitary."

It is unfortunate that in some of these Wordsworth occurrences the term is equated with the sense intended by the Castaway, the painful deprivation of human companionship. It seems wrong that the same poet should use the same word in diametrically opposite connotations. At one time the Wanderer is said to have kept

> In solitude and solitary thought
> His mind in a just equipoise of love

or the Duddon shepherd is designated "a privileged inmate of deep solitude." Yet in the "Tintern Abbey" lines the poet prays that his sister will not experience "solitude and fear," and in "The Leech Gatherer" Wordsworth trembles to think of himself sinking into "Solitude, pain of heart, distress and poverty." The Solitary himself derived evil not good from his seclusion — like Peter Grimes. But these two are silenced by the far more significant figures of the two solitary Lucys.

Obviously solitude is one thing when it is gladly entered upon and another when forced on one or taken as a bitter pill. For Wordsworth solitude was generally a fertile field of inspiration. The discipline of fear that in his childhood "purified the element of feeling" worked upon him as he walked home in solitude from school. He came to feel the "self-sufficing power of solitude," and afterwards found solitude "more active even than best society." His life was not a solitary one, either chosen or compulsory, but he lived, as it were, on the threshold of solitude. He had but to step outside the Cottage and set out on one of the great walks he so passionately loved (and which De Quincey declared were the source of all his best poetry) to be alone with nature in a sense we can today hardly conceive — to be plunged in the solitude out of which sprang his "impulses." It is difficult to imagine the intensity of Wordsworth's awareness of the living presence and companionship of nature, but in a passage from "The Excursion" the Poet, challenged by the Solitary, exclaims:

> Oh, what a joy it were, in vigorous health,
> To have a body (this our vital frame
> With shrinking sensibility endued
> And all the nice regards of flesh and blood)
> And to the elements surrender it
> As if it were a spirit! — How divine,
> The liberty, for frail, for mortal, man
> To roam at large among unpeopled glens
> And mountainous retirements, only trod
> By devious footsteps; regions consecrate
> To oldest time! and, reckless of the storm
> That keeps the raven quiet in her nest,
> Be as a presence or a motion — one
> Among the many there; and while the mists
> Flying, and rainy vapours, call out shapes
> And phantoms from the crags and solid earth
> As fast as a musician scatters sounds
> Out of an instrument; and while the streams
> ...
> Descending from the region of the clouds,
> And starting from the hollows of the earth
> More multitudinous every moment, rend
> Their way before them — what a joy to roam
> An equal among mightiest energies ...

— and these rapturous lines almost enable us to understand how out of such experience might come the intimations of truth that he called "impulses."

Note that Wordsworth does not use the word "thoughts" or "ideas." Human companionship, not solitude, is the breeding-ground of thought. One

is accustomed to the experience of going apart to think out the truth of a question, of feeling one has settled it, and then finding the whole structure of thought shattered by a single objection or proviso from another "thinker." Dr. Johnson believed that too much solitude simply bred stupidity. But for Wordsworth solitude was no vacuum, as Hazlitt, with a sort of impatient admiration, indicated when he exclaimed, "It is as if there were nothing but himself and the universe," a condition out of which there might readily come marvellous guesses at truth, moments of contact with ultimate reality, strange stirrings of the spirit — impulses.

An impulse is something that comes direct from nature. Nature was to be to Lucy "both law and impulse." It is a movement of the spirit of nature that impels you to action or to acceptance of truth not to be reached by rational processes. It can arise from "sensible impressions." The king of Godlike creative mind of which the cloud-vision on Snowdon reminded Wordsworth is "by the quickening impulse" of sense impressions

> made more prompt
> To hold fit converse with the spiritual world.

The impulse comes to you when you have put your mind into a state of "wise passiveness." Wordsworth was not the only one to experience these impulses under such conditions. Barbet Hazard, in Charles Morgan's novel, *The Voyage,* is a man divinely good, faced with a moral difficulty which he cannot resolve. After months of fruitless reflection and discussion with his instinctively wise friend Thérèse, he finds himself one day lying on the grass in a "vernal wood." After a space he gets up, his problem solved — he goes at once and frees the handful of prisoners of whom he is the Government overseer. He has acted on impulse; his mind is at peace.

With Wordsworth the usual result of his reception of an impulse is the realization of a novel truth. The nature of these promptings is suggested by some words of the philosophic Marlow in Conrad's *Lord Jim*:

> ... beyond the end of telegraph cables and mail-boat-lines the haggard utilitarian lies of our civilization wither and die, to be replaced by pure exercises of imagination that have the futility, often the charm, and sometimes the deep truthfulness, of works of art.

I suppose the most breath-taking of these flashes of "deep hidden truthfulness" is the simple but profound and all-inclusive definition of life that is put into the mouth of the Pastor in Book v of "The Excursion": Life is love and immortality. The outrageous yet "charming" assertion,

> One impulse from a vernal wood
> May teach you more of man,
> Of moral evil and of good,
> Than all the sages can,

must surely itself have been the product of an "impulse."

> And 'tis my faith that every flower
> Enjoys the air it breathes

— to most people a "futility," but Wordsworth meant it.

The shepherd Michael lived very close to nature, and fittingly supplied his creator with a subtly simple analysis of the physical basis of happiness:

> A pleasurable feeling of blind love,
> The pleasure that there is in life itself.

Impulses came often in youth: one led Wordsworth to see

> The surface of the universal earth
> With triumph and delight, with hope and fear
> Work like a sea ...

another, after the night adventure of the stolen boat on Ullswater, brought to the boy a "sense of unknown modes of being." Surely it was more than reasoning that gave him

> the great thought
> By which we live, infinity and God,

and showed him

> The human Soul of universal earth,
> Dreaming on things to come;

or a glimpse of the pure essence of beauty — the Cuckoo's song

> Breaking the silence of the seas
> Among the farthest Hebrides.

Such were the impulses that came to Wordsworth when "the light of sense went out with a flash that had revealed the invisible world." "Tintern Abbey," "The Prelude," and "The Excursion" are lighted up with them as the night-sky with stars.

Solitude was precious to Wordsworth, and infinitely productive, but not necessary. The great dedicatory vision of Book IV of "The Prelude" (returning home at summer dawn in the first Cambridge vacation) came to him when he was supremely alone. But the creative moments of the Alps he shared with Jones, and he must obviously have shared others with Dorothy and Coleridge. He was not physically alone (though completely withdrawn) when he experienced the most sublime and inspiring of his revelations of nature, the lunar cloudscape on Snowdown ("Prelude," XII-XIII). Solitude withdrew for Wordsworth the seventh veil from the face of nature, made transparent what Goethe called the living mantle of God.

H. C. DUFFIN

NEVILLE BRAYBROOKE

London Letter 1968-9

[Mr. Neville Braybrooke is well known to our readers. In this deeply felt essay he writes about the presence of great writers that lingers in the atmosphere of London. His recollections of Dickens, and his general insight into a very valuable aspect of London's imaginative side, are heart-warming.—ED.]

I AM TIRED to death of being told about London's indifference to the arts. To me, it seems that the streets of the city are still very much alive with the spirit of Dickens and Shakespeare. Yet no sooner have I bracketed London's most famous novelist and dramatist than I begin to wonder why Dickens should be put before Shakespeare (as is so often the case in ordinary speech), or why Dickens should be chosen instead of George Eliot.

In turn, these questions breed others. Why is it so easy to be aware of Shakespeare's presence in the streets? Is it because his statue is dotted about in a hundred corners, or because his name is never off the theatre bills? Or, is it because an address like Curtain Road, Shoreditch, recalls a vanished playhouse for which a young Warwickshire apprentice once held the horses?

Is it merely the blue plaques outside 48 Doughty Street and 1 Devonshire Terrace which evoke the presence of Dickens? How many of the city men that eat at the "Little Dorrit" chophouse have ever opened the novel, or wanted to? Far more know about Mr. Pickwick than have read about him; his ghost is immortal — under the mistletoe, or in railway buffets packed to the walls. Or, kick a stone and out will slide a Uriah Heep. Or, visit Parliament and up will jump a Lord Coodle, or Sir Leicester Dedlock. This is what I mean when I say that Dickens's presence is still abroad.

Or, make a tour of the taverns at Southwark or Cheapside and there you will meet today's Falstaffs and Doll Tearsheets. The lies that he told after battle are the boastings re-echoed in the cups of a thousand other veterans. In their time, Gadshill, the Great War, and the German retreat of 1945 have all brought the same exaggerated response. Or, visit the Law Courts and watch a modern Mistress Quickly come before a second Justice Shallow. Or, wander through the parks and eavesdrop on Polonius as his advice is repeated by a hundred different fathers in a score of different ways. This is what I mean by Shakespeare's presence being in the air.

By comparison you have only to say "Milton's London" or "Keats's London" to realize how hard the mind has to work to people such a city,

and yet in their own right Milton and Keats were also poets of genius at conjuring up a sense of time and place.

I include Dickens as a poet and I do so purposely because I believe that the popular bracketing of Dickens with Shakespeare is due largely to the fact that he frequently fell into an unacknowledged blank verse in his prose. For the research student with a metronome there are whole pages waiting to be scanned. Think of the opening pages of *A Tale of Two Cities,* with their superb introduction of the figure of death as a Woodman. Or, read aloud a rather journeyman piece of writing like "The Chimes," with its closing paragraph:

> Had Trotty dreamed? Or, are his joys and sorrows, and the actors in them, but a dream; himself a dream; the teller of this tale a dreamer, waking but now? If it be so, O listener, dear to him in all his visions, try to bear in mind the stern realities from which these shadows come; and in your sphere — none is too wide and none too limited for such an end — endeavour to correct, improve and soften them. So may the New Year be a happy one to you, happy to many more whose happiness depends on you! So may each year be happier than the last, and not the meanest of our brethren or sisterhood debarred their rightful share, in what our Great Creator formed them to enjoy.

In this passage what changes of pitch can be achieved by the skilled reader, and what an actor Dickens became when he gave readings from his own books!

But let me turn aside from the blank-verse aspect to another link that his work has with Shakespeare's, namely, his fellow feeling for the poetry of the streets, a poetry not to be confused with the old street poetry of hawkers selling lavender and hot, spiced gingerbread, nor with the traditional rhyming slang of Cockney speech: "Pass the rocking horse" for "pass the sauce."

Every Christmas, all along the edges of my bookshelves, I stand the cards of the year, most of which are not so different, at least in sentiment and form, from those sent a century ago: the crimson coats, the ruffles, the log fires, and the rumbling stage-coaches have all remained; and inside there are the old jingles which have not changed:

> Christmas comes but once a year
> And when it comes it brings good cheer.

When you read these couplets you can understand why Tennyson refused a thousand pounds to sign a set of them. They have nothing to do with the real Christmas poetry, nothing in common with Milton's "Ode to the Nativity" or Longfellow's vision of the Magi.

But there is another kind of December poetry which can be called the poetry of Christmas. I am thinking of the spirit of poetry that invades a hospital ward on Christmas Day, that hides itself in the long journeys made every year to unite families, and that bursts out of the characters in Dickens's *Christmas Books*: Trotty Veck and his daughter Meg in "The Chimes," or the Cratchits and even poor Scrooge at the end of "A Christmas Carol."

The poetry lies in the charity, and it is a poetry which, though it tends to become emphasized at Christmas, is to be experienced in the streets all the year through. It is there all the time for the listening. Some of it is unspoken — children wheeling elderly parents down the same pavements down which they had been wheeled fifty years before, or blind men feeding the sparrows. Or, some of it is noisy and rumbustious, bubbling forth in pubs such as The Thomas A'Becket in the Old Kent Road or the Deuragon Arms in Hackney.

In a Sunday open-air market I heard a trader, selling hedge-hog grease at two-and-sixpence a time, shout: "If you come back next week and are better, say that you met a coloured man in Brick Lane and that he sold you a cure." On another day, near the docks, I listened to two old cronies put life in a nutshell: "How are you, uncle?" "I keep joggin'." On television I watched an amateur heavyweight contest between a printer from Redhill and a fruit porter from Spitalfields. The London boy won. His trainer, it was announced, was known as "the Aldgate Tiger."

Hackney and Spitalfields, the docks and the street markets, they are all part of the East End. This is not tourist London, the London of Saint Paul's, the Tower, and the Abbey, the London around which luxury coaches cruise with their couriers in the afternoon. If you fly via London Airport, there is a hostel for animals in transit. Bed and breakfast for budgerigars costs threepence a head, whereas an elephant costs a pound a day; but if he is more than four feet tall, then the cost rises by an extra six-and-eightpence. The man who runs the place regards this as a modest fee, considering an elephant can eat anything up to twenty-eight pounds of bananas at a go.

Or, if you visit the Russian Orthodox Church in Bayswater (so admired by John Betjeman) at Easter, you will be handed a leaflet with this note added, at the request of the police: "After the liturgy, one egg will be offered to everyone present at the exits. Please avoid eating it at once and throwing the shell in the street." Or you may see the last shots of bigotry scrawled on lavatory walls — or should I say space shots — KEEP THE POPE OFF THE MOON, for example?

Or, if you visit the Brompton Oratory — "nothing but a blaze of

candles" as Firbank once described it — then you should also visit the public lavatories opposite, where a tiled frieze of yellow-green acanthus runs above the white-tiled walls and where the leaf mosaics on the floor recall William Morris. This is the timeless London which Dickens understood, and where when you turn a corner you may turn a century — but not only architecturally.

Close to the Marshalsea debtors' prison in which Little Dorrit's father lived, one-man fish-and-chip bars regret their temporary closure: "Nick the proprietor has sick feet. He will be back soon." This is the London which George Orwell understood, and where down-and-outs can find a night's lodging for one-and-sixpence (in his tramping days there were still "tuppenny hangovers" — you paid tuppence to sleep hanging over a rope). The methylated drinkers have found new covens: once it was beneath the arches of the railway embankments, now it is in the crypts of bombed churches. "I keep to meself," said one. "It's the law of the road. Yer mates may give yer another meth., but never a sandwich. ..."

It is a far cry from here to the Britain of the glossy tourist advertisements, to the Welfare State with its free dental care in every borough.

When Dickens first published *Oliver Twist* in 1850, various aldermen protested that no such place as Jacob's Island existed, with its spirit drinkers, boy pickpockets, and thieves' kitchens; seventeen years later, in a preface to a new edition, Dickens reiterated that it still did. The truth is that the municipal mentality dies hard, and all over the country there are aldermen who would like to stretch chains across the bays of England so that the waves might break more evenly on the shores. In the world of letters, there are aldermen, too.

London has always been a seaport, whose streets have swirled with human driftwood of every kind; throughout history, on the river's tides, there have been swept up exiles and refugees from every corner. Among today's best chroniclers of this milling, cosmopolitan sea of life are Richard Church, Colin MacInnes, J. B. Priestley (who is grossly underrated by the serious press), and V. S. Pritchett. Theirs is a stark picture, painted in primary colours, with Eliot's river still sweating oil and tar, and Edith Sitwell's Muse still finding in the thin winter sunshine a burning bush reflected in the window of a slum. There is nothing picturesque in the response. That is left to the hacks whose guide-books pour from the presses, trotting out the same facts, and describing every gabled relic as "quaint."

These guides are the equivalent of the sets of Christmas-card verse which appear each December. Those who read them at their face value are often amongst those who condemn novelists such as Greene and the late Patrick

Hamilton (another grossly underrated author) for presenting the seamy side of the capital (a charge, incidentally, levelled against Compton Mackenzie in 1913 when his *Sinister Street* first came out). Such self-appointed critics should take a walk to Milner Square at the Angel, built before the eighteen-forties. A century's turning has brought little change, and for sheer reformatory grimness I doubt if there is another square in Europe to rival it.

Am I saying, then, that there are two Londons, one of the glossy magazines, and one of the streets and their chroniclers? Partly — although I would like to qualify the statement, for there are really three Londons, or rather three views of London. The first, which is that of the guide-books, puts the city under rose-tinted glass. It bears no relation to reality. Nor do I think that I can better illustrate this than by pointing to the taverns in which poets from Chaucer to Dylan Thomas have met and talked, and in whose parlours you can still feel the presence of Dickens and Shakespeare. At their bars you will encounter, by turns, both a savagery and a liberalism quite at odds with the notions of a Lord Coodle, or a Sir Leicester Dedlock. Shakespeare would probably be much more at home here than listening to a lecture on his plays at the Royal Society of Literature, in Hyde Park Gardens.

Above all other qualities a writer about London must bear charity towards his city. If he wishes his approach to be catholic in the widest sense, he must exert charity towards its citizens. This may explain why London's best writers have always expressed a strong sympathy for the underdog; for the groundling exploited by a harsh overlord, or for the street sweeper subject to the fury of an angry official. A roll-call would include Ben Jonson, Spenser, Pepys, Defoe, Goldsmith, Dr. Johnson, Blake, Coleridge, Thackeray, John Stuart Mill, Hardy, and Chesterton — all writers who experienced what it was to be treated as scapegoats for the practice of their arts by the aldermen of their day.

Every Christmas since the war it has been my habit to take down a volume of Dickens. Last year I chose the *Christmas Books,* including "The Chimes," which I had not read before. I saw that it was sub-titled "A Goblin Story," and turned back to see what the author has called the others: "A Cricket on the Hearth" was described as "A Fairy Tale of Home," and "The Battle of Life" as "A Love Story"; "The Haunted Man" carried a simple alternative, "The Ghost's Bargain." But it was Scrooge's tale, "A Ghost Story of Christmas," that proved the most revealing. Here, on the title page, in large, shivering capitals, was printed:

A CHRISTMAS CAROL

and beneath it in smaller capitals was added:

IN PROSE

This is the paradox which finally explains London's assumed indifference to the arts. Nor could there be a better winding-up to my arguments — the poetry of Christmas and the poetry of the streets — but both caught in prose, in London, every day.

NEVILLE BRAYBROOKE

The Economy of God

There is God in my life.
Nothing is irrelevant.
Nothing is too much.
Nothing is wasted.

The idle word;
The chance encounter;
The wearisome task;
The burden of pain.

"I use them all,"
Saith the Lord.

MARY CARMAN ROSE

SHAKUNTALA N. GAYATONDE

Pragmatism in Ancient and Modern Education

[Dr. Shakuntala N. Gayatonde, M.A., B.ED., PH.D., examines briefly the pragmatic elements common to ancient Indian education and modern educational thought. She indicates also the differences in attitude to life between the two, and urges a synthesis between idealism of objectives and pragmatism in the organization and techniques of educational procedures.—ED.]

ANCIENT AND MODERN INDIAN EDUCATION, though seemingly poles asunder, are based on the same basic principles. These basic principles, which are predominant as schools of thought and theories today, then existed in an imperceptible form, inasmuch as they were followed without being given an independent or explicit predominance. Therefore here we shall deal with Pragmatism in both its aspects, that is, as evinced in ancient education and as practised in modern education.

What is the meaning and *raison d'être* of Pragmatism? The subtle aspects of life had become predominant to such an extent that the more practical elements of life, which are most vital too, were neglected by most thinkers. This attitude permeated all strata of life and created many difficulties for the common man. Certain philosophers began to realize that the trends of thought must be diverted, and consequently William James, John Dewey, and Kilpatrick expounded the theory of Pragmatism and implemented it in education. The cream of their philosophy is seen in their view of the aim of education, "which was to produce not mere recluses or scholars but whole men, house-holders, who would perfect family, society, and country." Therefore, in short, the keynote of Pragmatism was that one should always do whatever would be useful and vital to life.

Let us now study some of the various aspects of Pragmatism in ancient Indian education. Though these aspects seem to be different entities, they are correlated and can undoubtedly be synthesized into a homogeneous whole.

Ancient Indian education sponsored the application of the greatest principles of education, without a separate training. Pragmatism pervaded their whole system of education, and they aimed at preparing the student for living an ideal life as the head of a family, a loyal citizen, and a member of society. Hence the Pragmatism in ancient Indian education may be considered under two aspects, namely, preparation for an ideal life and vocational education.

Though student life in India seemed apparently to be rigid and bereft of any idea of pleasure, it was intended to prepare the student for any

type of hardship he might have to face in life. Studenthood in ancient days was regarded as an *āśrama,* a period of religious and moral discipline, and a stage in the preparation not only for this life, but also for the life beyond. The aim of ancient Indian education is clearly stated by R. K. Mookerji in his Introduction (p. xxiii) to *Ancient Indian Education*: "Education must aid in self-fulfilment and not in the acquisition of new objective knowledge."

In every rule and act of *brahmacarya,* the element of Pragmatism was predominant. This statement can well be justified by the following extract from the same Introduction (p. xxix) by R. K. Mookerji:

> Tending the house was training the pupil in self-help, the dignity of labour of menial service for his teacher, and the student brotherhood. Tending cattle was education through craft as a part of the highest liberal education. The craft selected is the primary industry of India.

Begging helped the students to know the value of food and money, and to come into contact with the people of the outside world.

On a par with this phase of Pragmatism, which was the outcome of the high idealism by which ancient Indian education was characterized, we find the other phase, vocational education and industrial training. This is evident in the following translation of *Ṛgveda,* IX.112:

> We different men have different aptitudes and pursuits (*dhiyo vai vratāni*). The carpenter seeks something that is broken, the physician a patient, the priest someone who will perform sacrifice.
>
> I am a poet, my father is a physician and mother a grinder of corn.

This extract indicates that though vocational education was imparted from father to son, the existence of different aptitudes was fully recognized. The initiation into medical and military professions was done in a different manner, and the curriculum of studies was also different from those prescribed for other students. The aim of education in ancient India is explained in the following extract from R. K. Mookerji:

> Thus in the Hindu system, the life outside was reproduced in miniature in the school — a fact emphasized by modern educators, specially by Professor Dewey of Chicago, and it was said that the pupil was made fit for a practical, successful, efficient, useful and happy life of action. (*op. cit.,* p. 85)

The practice of Pragmatism in modern education, though still in the early stages, reflects the changing values of life and the changing attitudes to life. It provides the student with a fund of information on a variety of subjects. It aims at versatility primarily and secondarily at

the moulding of the soul. Undoubtedly, modern education also aims at preparing the whole man for future life, but the concept of the whole man and future life has changed. Therefore, though modern education is still on the pathway to the successful transformation of education from idealistic to pragmatic, yet it stresses vocational education more. It aims at preparing the student for citizenship in a democratic state and at an all-round development of personality as a self-sufficient member of society. Therefore in this age of industrialization and scientific advancement, science and industry have necessarily to be predominant features of Indian education, if India is to be on a level with the other countries of the world. It is obvious that in spite of all the endeavours of the educationists, India, which has to face many social and economic difficulties, still suffers from a dearth of efficiently trained personnel in the industrial and engineering faculties. Consequently, science, industry, and technical training have become the keynote and goal of present-day education, and the study of Indian literature and culture is unconsciously being cast into the background. Even while realizing the importance of vocational and industrial training, one cannot deny the value of India's cultural heritage and the necessity of preserving it. Hence it is the duty of every citizen of India to guard India's culture, tradition, and philosophy, which have been our pride and moral support, from passing into oblivion.

The yardstick of a sound system of education is the achievement of a society. The Golden Age of the Guptas amply justifies the effect of the harmonization of Idealism and Pragmatism. Therefore, if the pragmatic aspects of ancient and modern Indian education are synchronized, education will contribute best to the development and progress of man and society, and help India to attain a high status among the nations of the world.

SHAKUNTALA N. GAYATONDE

Ancient Indian Education is also to be understood as being ultimately the outcome of the Indian theory of knowledge and a part of the corresponding scheme of life and values. That scheme takes full account of the fact that Life includes Death and the two form the whole truth. This gives a particular angle of vision, a sense of perspective and proportion in which the material and the moral, the physical and spiritual, the perishable and permanent interests and values of life are clearly defined and strictly differentiated.

—RADHA KUMUD MOOKERJI

Terence White Gervais: 1913-68

TERENCE WHITE GERVAIS, who died at Richmond, Surrey, on 2 November 1968, was a man of unusual talent and versatility. Educated at St. Paul's School, London, and the Royal College of Music, he was all his life "the eternal student." Delighting in many languages and literatures, ancient and modern, and in philosophy, poetry, and music, he was always at work. With all these scholarly interests he had a creative urge which expressed itself in the writing of plays and poems and the composition and interpretation of music. Two books of selected poems of his were published; and during the past few years he contributed articles and reviews to THE ARYAN PATH, mainly on the relations between East and West.

Among Terence White Gervais' deepest concerns was the promotion of friendly relations between the peoples of the world. His was a genuine international outlook. He abhorred militarism, parochialism, racialism, class antagonism, and injustice of whatever kind. He was angered by the cruelty that man inflicts on animals.

His friends will remember Terence's keenness and quickness of understanding, his exact and tenacious memory, his discriminating appreciation of achievement in the arts, his skill in debate, and equally his devotion to his friends, and his love for children and animals.

ROBERT GREACEN

A VERY DEAR FRIEND AND FELLOW-SCHOLAR has passed out of our lives. I miss him in our streets, in libraries, in the continental Café, everywhere. He would expect me patiently in the British Museum when I was late. No matter how late, he was there, meanwhile delving into an Italian novel, or a Russian grammar, or a Greek Classic. He was never reproachful, always gentle, assisting me as a scholar. He was helpful to friends and strangers. Our conversations ranged over scholarly and contemporary themes — he was an extreme pacifist. He did not admire men of action in history; he admired Gandhi and Luther King. He disliked big organizations, whether the governing bodies, Trades Unions, or any. He could understand Jesus. He could not understand Caesar.

Terence's culture had grown around him like a garden, yet he never made a show of it. Equally at home in German literature, the English Romantic Poets, or Baudelaire and Péguy, he was deeply versed in the cultures of Germany, France, Italy, and Spain, as well as his own British heritage, and he spoke their languages without any accent. His German was subtle and inspiring. He was a friend, through many years, of my friend, the late Sanskritist Professor Betty Heimann. Encouraged by her he studied Sanskrit. Indian culture he found congenial and it came naturally to him.

But music was his love. He played both piano and organ; he composed songs and even operas. He always, to the last, had paper with him on which he wrote notes. He "heard" the music without using an instrument. He gave Organ Concerts, interpreting classics or improvising passionately. He was an associate member of the Royal College of Music.

He published poems and many essays (e.g., in THE ARYAN PATH), and broadcast a vivid account of his meetings with James Joyce in Paris in 1938.

Terence was not made for regular employment. But he was a gifted and tactful helpmate to writers, who miss him. Though his creative work never met with the success it deserved, he was not frustrated. He chose to be poor rather than to be bound by secular shackles. He had the nature of a *saṅnyāsin* or a *bhikkhu* or a follower of St. Francis. He was "poor" with a smile and with unforgettable grace.

He seemed to have been born in a wrong age and place. With his self-abnegating, lithe character, he could have been a member of the Sangha of the Buddha — he loved the *Dhammapada* — he would have been appreciated in the setting of Byron and Shelley. He was born English, with a Celtic strain, loathing the English winter, at home in the "climate" of the Mediterranean — amongst French, Italians, or Spaniards, quite one of them.

Terence loved colourful, un-smart clothes, never drab conventional ones. Some of the quite young admired and were fond of him.

Terence Gervais was a humanist with a deep mystical undertone. He was the truest friend of his friends, the most steady companion, ever "absent and present," ever understanding and helpful. His warm-embracing heart included strangers, people forlorn, animals. A mongrel dog, or a sweet black silken female cat, each was, with him, quite a personality!

We each will miss him long after — his friends, the old, the young. None of us will forget him, a man so single, so kind, so gifted. We will ever onward remember Terence. He was unique.

RUTH v. S. GAEVERNITZ

New Books and Old

Ancient and Medieval Religious and Civil Law in India*

DR. KANE is one of the foremost Oriental scholars in India; and it is in the fitness of things that he should be our first National Professor of Indology. Though he is the author of several important works, his *History of Dharmaśāstra* in five volumes covering over 6,500 pages constitutes his *magnum opus*. The first volume of this monumental history of the ancient and medieval religious and civil law of India was published in 1930. The fifth and last volume was released by President Radhakrishnan in November 1962. At that time, Dr. Kane, always fully occupied with his varied literary and public activities, was eighty-two years old. He had completed this gigantic task single-handed, writing down every word with his own hand. All this time he was practising at the bar, because, as he said, in India, scholarship did not pay, and he had to earn his living!

Over three decades have elapsed since the appearance of the first volume. During this interval, much work has been done on the subject in India as well as abroad. New texts have been brought to light and fresh light thrown on the older texts, and, sometimes, Dr. Kane's own hypotheses have been challenged. This has necessitated revision and enlargement of the first volume. Dr. Kane himself set out on this onerous task with his usual assiduity, and practically completed it. Owing to the bulk of the matter the volume has been split into two Parts. Only the first Part has now been published and is under review here. It does not include any Contents or Index. These, along with some Appendices, are promised in Part II which is in press and said to be making rapid progress.

This volume opens with an exhaustive theoretical discussion of the concept of *Dharma,* and its sources, but the major part is devoted to a detailed history of the literature relating to Hindu *Dharmaśāstra*. As the number of works is extremely large, only a few selected works and authors are taken up for detailed treatment; and comparatively more space is given to the older texts. Even so, there are sixty-four Sections. The first three deal generally with the meaning of the term *Dharma,* its sources, and chronology respectively. Then follows the consideration of the *Dharmasūtra* works, starting with Gautama and ending with Śaṅkha-Likhita. After discussing whether there was any original *Mānava Dharmasūtra* serving as the basis for the extant *Manusmṛti,* there is a detailed study of Kauṭilya's *Arthaśāstra* covering more than a hundred pages, which is of the greatest interest. The Smṛtis next come up for consideration: Manu and the great Epics having pride of place and space. Then Yājñavalkya and others down to Medhātithi, the commentator on Manu.

This is an encyclopaedic work of reference. So, in a general review, there can be no question of either summarizing the topics or of critically noticing any of them. But by way of sampling, we may examine two briefly for their inherent interest and importance.

The first is, of course, the meaning of the term *Dharma*. The Dictionaries set out various meanings such as "ordinance, usage, duty, right, justice, morality, virtue, religion, good works, function or characteristic," and so on. It is clear that the word has passed through numerous vicissitudes and

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* *History of Dharmaśāstra* (Ancient and Medieval Religious and Civil Law in India). Vol. I, Pt. I. By P. V. KANE. (Bhandarkar Oriental Research Institute, Poona. 583 pp. Revised and enlarged, 1968. Rs. 50.00)

transitions, through all of which it has retained its primacy as the key-word of Indian civilization through the ages. Its basic significance is derived from the root *dhṛ* (to uphold, to support, to nourish), and is closely linked with that of the words *Vrata* (fixed observance) and *Ṛta*, an untranslatable term which simultaneously stands for the ethical and the cosmic order. In the earliest Vedic texts these words occur as descriptive of the gods and also of men. In most cases, the meaning is "religious ordinances or rites," or, according to the context, "fixed principles or rules of conduct."

The gradual shift of emphasis is traced through the *Brāhmaṇa* treatises. In the *Aitareya Brāhmaṇa* the word has come to be used in the abstract sense of "the whole body of religious duties." Then in the *Chāndogya Upaniṣad* an important passage identifies *Dharma* with the three stages of life (the later *Āśramas*): the student, the householder, and the hermit. Ultimately it came to mean "the privileges, duties and obligations of a man, his standard of conduct as a member of the Aryan community, as a member of one of the castes, as a person in a particular stage of life." It is in this sense that the word is used in the famous exhortation to the pupil contained in the *Taittirīya Upaniṣad* commencing: "*Satyam vada, dharmam cara. ...*" This is the *Varṇāśrama dharma* which is the subject-matter of the treatises dealt with in this work, and advocated in a qualified form in the *Gītā*.

We next come to Kauṭilya's *Arthaśāstra*, although we have to be unavoidably brief. The word *kauṭilya* literally means crookedness, but it does not by any means give a clue to the nature of the contents of the *Arthaśāstra*. It is by no means a Machiavellian treatise devoted to attaining power by hook or by crook, although there are references to institutions and practices which might not secure approval today, but were altogether in keeping with their own times. The credit of first publishing the text belongs to Dr. R. Shama Sastri of Mysore. Dr. Jolly in his edition published much later described it as "perhaps the most precious work in the whole range of Sanskrit literature." Its publication was a great event in the history of Indology, and the work has an abiding interest for all time.

The elaborate discussions regarding chronolgy, authorship, and references in other literature need not detain us. *Artha* means politics and economics. The point for us is that *Artha* was treated as an element, a subordinate element, in the make-up of *Dharma*, yet as a most essential ingredient. Dr. Kane stresses that in most matters Kauṭilya "treads the same path as the *Dharmasūtras* and *Smṛtis* (like those of Manu and Yājñavalkya)." The ideal King had to be a master of four *Vidyās*: *Ānvīkṣikī* (philosophy), *Trayī* (the three Vedas), *Varta* (economics), and *Daṇḍanīti* (science of politics and government). The duties of kingship were so arduous that they barely left four and a half hours for rest and sleep; in which Manu and Yājñavalkya broadly agree.

Perhaps we may draw a moral from this: the woes of India have arisen mainly from the fact that we have ignored *Artha* as an integral constituent of *Dharma*; and that *Dharma* divorced from *Artha* has been afflicted with pernicious anaemia. However that may be, we may in conclusion offer our respectful felicitations to the revered author of this work which by bringing together all relevant matter within a manageable compass has conferred a boon on India for generations to come. We must also congratulate the Bhandarkar Oriental Research Institute for their part in bringing out this work and keeping it up to date. It is a task of no mean magnitude, involving bilingual printing, with elaborate Sanskrit footnotes on every page, and transliterated texts with diacritical marks in the body of the book, all carried through with meticulous accuracy.

K. GURU DUTT

The Three Jewels: An Introduction to Buddhism. By BHIKSHU SANGHARAKSHITA. (Rider and Company, London. 276 pp. 1967. 50*s.*)

The Three Jewels, the Buddha, the *Dharma,* and the *Sangha,* are the most central aspects of Buddhist life. In this book the Venerable Bhikshu Sangharakshita expounds the inner meaning of these and the psychological significance of the ceremony of "going for refuge." The book is divided into three parts, dealing with the Buddha, the *Dharma,* and the *Sangha,* respectively.

Part I of the book deals with the Buddha. Nearly a thousand years after the *parinirvāṇa* the efforts of generations of saints and sages to fathom the Master's true nature culminated in the *Trikāya* doctrine of "the three bodies of the Buddha," viz., the *Nirmāṇakāya,* the *Sambhogakāya,* and the *Dharmakāya.* The author explains the principle on which the *Trikāya* doctrine is based by a simple illustration. Three people are looking at a flower — a child, a botanist, and a poet. The child sees in the flower a brightly coloured object and nothing more. The botanist looks deeper as a scientist and as an adult with a wide variety of experience. The poet, on the other hand, sees in the flower the manifestation of a reality which permeates all objects — both animate and inanimate. In like manner an ordinary person, a *Yogin,* or one possessing *prajñā* (spiritual insight) might look at the Buddha. The ordinary man sees him as a human being who lived and died at a particular period of time. The *Yogin* looks at the Buddha in the superconscious state of *samādhi,* as a being possessed of a glorious body of bliss — majestic, brilliant, and beautiful. The perfectly enlightened man on the other hand sees him as the embodiment of the *Dharma* and as the unconditioned Absolute Reality — the *Dharmakāya.*

Part II of the book deals with the *Dharma,* which is explained as consisting in seeing things as they are (*Yathābhūtam*). If spiritual or transcendental experience is a state of seeing things as they are, its opposite, mundane experience, wherein all unenlightened beings are involved, must be one of seeing them as they are *not.* All conditioned things are impermament, unsatisfactory, and impersonal; and it is our ignorance that prompts us to seek permanence in what is essentially impermanent; happiness in what is inseparable from suffering; selfhood in what is not linked to any self; and to delight in what is essentially repulsive and disgusting. The chapters in Part II deal with cosmology, the wheel of life, the nature of existence, the stages of the Path, and the goal — *Nirvāṇa.*

Part III is devoted to the *Sangha,* the Bodhisattvas, the Monastic orders, the place of the laity, and poppular Buddhism. The Bodhisattva ideal (which has a special chapter in the book) is described as a desire "single-mindedly, whole-heartedly, and from the depths of one's being, to attain Supreme Enlightenment for the benefit of all." One of the best known of the vows of the Bodhisattva is chanted in all Zen monasteries after a service or a lecture:

> However innumerable beings are, I vow to save them;
> However inexhaustible the passions are, I vow to extinguish them;
> However immeasurable the *Dharmas* are, I vow to master them;
> However incomparable the Buddha-truth is, I vow to attain it.

The volume is the product of a mature mind; written with first-hand experience of the Buddhist way of life; and deserves the careful perusal of every student interested in the teachings of the Buddha.

B. V. NARAYANA REDDY

Faith. By LOUIS JACOBS. (Valentine, Mitchell, and Co. Ltd., London. viii+ 231 pp. 1968. 42*s.*)

This volume is a welcome Jewish contribution to the theistic discussion, and its author is convinced that the "in-

sights provided by distinguished Jewish thinkers are vital for the Jew and may frequently also be of help to non-Jewish Theists." The author, Dr. Louis Jacobs, who is at present Rabbi of the New London Synagogue, is well qualified to present the Jewish approach to belief, and he has performed his formidable task with great skill. This book is a testimony to the author's extensive reading and to his sympathetic appreciation of other writers' points of view.

The volume consists of four parts. In Part I the author discusses the nature and meaning of faith, and he points out that for the Biblical writers the existence of God did not provide any problems; the difficulty was not whether God existed but rather trust and confidence in God. Beginning with the medieval period, faith gradually became not so much a matter of trust and confidence as assent to certain propositions. At the present time the author sees a return to the Biblical categories of thinking, so that "belief *in* ..." and "belief *that* ..." are seen as the two sides of the same coin. He does not regard religious language as logically meaningless but he suggests that its main function is "not to describe God's nature but only to provide man with a vocabulary of worship, to enable him to speak of God in manifestation."

Part II deals with the four ways to faith, i.e., that of reason, existentialist encounter, experience, and tradition, and Dr. Jacobs treats them not as "proofs" for the existence of God but as "indications" which "converge to produce conviction."

Part III considers three objections to faith: the existence of evil, the Marxist attack, and the Freudian challenge. The author views the problem of evil as essentially a mystery; evil in the universe is "the price we pay for the type of world in which moral values can be realized." He finds certain positive values in Marxism and Freudian insights but he is not overawed by their criticism, which itself is open to criticism.

Part IV depicts the life of faith. It is characterized by the never-ending "tension between reliance on God and the need for human effort." In conclusion Dr. Jacobs emphasizes that Judaism is rich enough to deal adequately with the contraries of human existence; the tensions inherent in the life of faith are welcomed "as opportunities for creative faith in action."

A. A. ANDERSON

The Wanderer and the Way: The Hebrew Tradition in the Writings of Martin Buber. By ROY OLIVER. (East and West Library, Horovitz Publishing Company Ltd., London. xiii+168 pp. 1968. 35*s*.)

Expressing in one's own words what was in the mind of an outstanding personality like Martin Buber is difficult enough. It can, of course, also be misleading as well as, perhaps, pointless. We know much about the man. We can see how and when Hasidism came to influence him so deeply, and we can perceive why orthodox Jews and political Zionists turned their backs on him; and countless other aspects of Martin Buber's life are clear to us, both from his own writings and from the evidence of others. For the plumbing of the depths of his mind, however, and for the achievement of that empathy which is vital to the full understanding of his "message," a kind of personal, existential acceptance or engagment is required which has little, if anything, to do with biographical knowledge of the man or literary analysis of his works.

In his book Roy Oliver constantly refers the reader to extensive quotations from Buber's own writings and wisely desists from aiming at completeness. *The Wanderer and the Way,* as the author himself points out in the Foreword (p. ix), is an appreciation and not a critique of Buber. The book will be read with great profit by those who, without philosophical or historical or

even Biblical knowledge, are attracted by the insights of a great mind. For Buber, in spite of his fastidious artistic taste and intellectual sophistication — of these things Mr. Oliver tells us nothing — and in spite of his Jewishness and intense loyalty to, and prophetic exposition of, the spiritual values of the Old Testament and of Judaism, appealed to the heart of everyone. One cannot help wondering whether, in actual fact, Buber has not today more followers among non-Jews than among members of his own race. There was, as the author emphasizes throughout his book, a Hebrew tradition in all Martin Buber's work. But there was a non-Jewish, European side as well which endowed his — Biblically inspired — idea of the "dialogue" between God and man, and between man and man, with validity for all times and for all races.

P. WERNBERG-MÖLLER

Folk Religion in Japan: Continuity and Change. By ICHIRO HORI. Edited by JOSEPH M. KITAGAWA and ALAN L. MILLER. (The University of Chicago Press, Chicago and London. xvi+278 pp. Illustrated. 1968. 63*s.*; $7.00)

Comparative religionists now realize that man's religious consciousness needs to be studied not merely in block-form, as if each creed were a "windowless monad," but also in these elusive yet vital mixed forms in which, with consistent inconsistency, various strands and traditions blend. This phenomenon is universal; its Japanese development has not received enough study in the West. "Few attempts have been made thus far ... to delineate the nature of the total pattern of religious development in Japan." This total pattern includes not only Shinto, Buddhist (Zen and otherwise), Confucian, and Taoist elements, but "primitive magical beliefs and practices," which have fused in the "folk religion" followed by the majority of Japanese. Dr. Hori has based the present study on his Haskell Lectures of 1965 at Chicago University. He rightly stresses the special significance of folk religion for Japanese economic, political, and social organizations, as well as its influence even on Confucianism and Buddhism, which were originally based on opposition to it; as to Shrine Shinto, Sectarian Shinto, and religious Taoism, they "originated out of folk or natural religion."

With fascinating detail he outlines the racial complexity of Japanese tradition, akin to tropical Malayo-Polynesia as to the Siberian Arctic, to archaic and later China, to Korea, and to South-east Asia. Of special interest perhaps is the link with north-Asian Shamanism; the influence of shamanic practices and of the shamanesses (in Japan shamans are normally female) has been decisive throughout the spiritual, social, and even artistic spheres, and has coloured most of the newly arisen religious bodies (*Shinkō-Shūkyō*) from the beginning of the Meiji era to our day, including the wealth of sects proliferating after the defeat of 1945. This is elaborated in Chapters v and vi.

Syncretism both within and inclusive of folk religion has so moulded its numerous elements (including the isolated "hidden Christians, *Kakure-Kirishitan*") that one can "speak of Japanese religion as an entity"; yet Professor Hori also indicates parallels with folk religions elsewhere.

This timely study, complete with an Index giving both Japanese and romanized terms, will fascinate and instruct.

TERENCE WHITE GERVAIS

General Metaphysics: Its Problems and Its Method. By GOTTFRIED MARTIN. Translated by DANIEL O'CONNOR. (George Allen and Unwin Ltd., London. 368 pp. 1968. 60*s.*)

In this work of wide-ranging scholar-

ship (the notes cover pp. 333–63) the author is truly philosophical, persistently wrestling with the network of aporias, of seemingly irresolvable contradictions in our ineluctable thoughts, bent therefore on showing that philosophy cannot be anything else than a multiplicity of standpoints, however much also an attempt to achieve their progressive reconciliation. Agreeing with Hegel that philosophy must be dialectic, the effort to reconcile contradictions, Professor Martin cannot agree with Hegel that the historical development of philosophy is towards a more perfect philosophy: Aristotle is not superior to Plato, nor is Kant superior to either Aristotle or Plato. Rather, each of these philosophers represents an indispensable, but still insufficient and defective, philosophical standpoint. The author sees the same inadequacies and defects in recent work on the foundations of mathematics and logic, linking Hilbert with Plato, Russell with Aristotle, and Brouwer with Kant.

Alive to such old questions as — How can we possibly be free, which we surely are, when we are manifestly determined? How can particular perceivable things be the only real things when the laws of Nature are also real things? — the author seems to fall into a self-contradiction himself, not just to be displaying the self-contradictions of others. For he writes on p. 33:

> If beautiful things are nothing, doesn't the Idea of beauty itself lose its meaning?

But on p. 248 he writes:

> According to Aristotle's approach there can be justice only when there are just men ... Here one begins to doubt his approach. Is it really so that the Idea of justice depends on all these realities? ... It is not in fact so, as Plato taught, that there is and will be justice even when there is no just man? ...

(It will be seen that the book is not free from misprints and some curious English.)

Certainly we shall agree with the author that his repetitions are excusable, being inseparable from the "inner reticular connexion of a dialectic" (p. 326). What might seem open to criticism is that the author does not sufficiently identify his main question. Is it, "What is being?" or is it "Is it a particular or a general (or universal) that has being?" Moreover, instead of concentrating on the "systematic" discussion of these questions, he gives much time to the historical problem of what should be the correct interpretation of Plato, Aristotle, and Kant as representatives of the different possible answers to these questions. However, this is a book of great philosophical wealth to which a brief review cannot possibly do justice.

M. KAYE

England's Debt to India. By LAJPAT RAI. (Publications Division, Ministry of Information and Broadcasting, Delhi. xlviii+242 pp. 1967. Rs. 6.50)

Written as a companion volume to his *Young India* before the end of the First World War and addressed by Lala Lajpat Rai mainly to British readers, *England's Debt to India* is only of historical interest today. The "Postscriptum" makes the author's object quite clear: the British Government was planning to load the Indian treasury with a large amount as part of War expenses, in addition to various large contributions already made by India in men, money, and material. This was revolting to a patriot of Lalaji's stature. His protest was expressed in the form of a book: *England's Debt to India.*

With the help of authoritative statistics it is ably argued that England had been prospering at India's cost. The loot from India, in many forms, was the "foundation on which England's economic prosperity was built up." Capital from India greased the industrial machines in the wake of the British industrial revolution.

Many were the ways adopted by the

British Indian administrators to benefit the "home" industries at the cost of Indian interests. Railways were constructed with British capital on which a fixed return was guaranteed; British finished goods were imported at concessional rates and Indian raw material was exported at an advantage to Britain. Worse still, currency policy was so manipulated from time to time as to favour "home" interests, without the least consideration of Indian necessities. The salaries of highly paid officers, civil and military, and their pensions after retirement; the entire expenditure of British wars with countries bordering on India; and that of the office of the Secretary of State for India in London, with the imperial paraphernalia, a severe drain on the poor Indian treasury.

Having established these facts, it remained to be shown that India was getting poorer; her people were hunger-stricken and famines loomed large over many parts of India. For such an exposure, adequate information, the official testimony of many an officer, and that of an economist were available in print. Travellers' reports about India's wealth came in handy to paint conditions before the British exploitation. Lala Lajpat Rai advocates his case convincingly.

Dadabhai Naoroji, William Digby, R. C. Dutt,[1] and others had published similar books charging England with utter neglect of Indian interests. Digby's disgust is adequately expressed in his Preface: "Writing this book has been the hatefullest and the most painful duty I have ever performed." Lajpat Rai has drawn heavily on such authoritative and sincere publications.

Dr. B. M. Bhatia in his learned Introduction evaluates Lajpat Rai's thesis and puts the entire charge in proper focus. Any imperial power would have done the same thing as England did in India: domination over other countries is generally prompted by self-interest. Fifty years after its first appearance, and after India has become free, the book is not a polemic against England but of great interest as economic history.

S. R. TIKEKAR

In Praise of Krishna: Songs from the Bengali. Translated by EDWARD C. DIMOCK, Jr. and DENISE LEVERTOV. With an Introduction and Notes by EDWARD C. DIMOCK, Jr. (Jonathan Cape Ltd., London. Initiated and sponsored by the Asia Society, New York. Accepted in the Indian Series, UNESCO Collection of Reprsentative Works. 92 pp. 1968. Hardback, 18*s.*; Paperback, 7*s.* 6*d.*)

In an article on Commonwealth poetry recently published in the *Times Educational Supplement*, I observed that most of the books produced in India are, naturally enough, printed in the great indigenous languages such as Bengali, Hindi, etc., and I complained that few of these books were ever translated into English, which, in view of India's rich literary traditions, was only to be deplored. It is heartening, therefore, to see this translation of classical Bengali lyrics, on the Rādhā-Krishna theme which so delightfully fuses religious feeling with love poetry. The lyrics have been translated by Edward Dimock in collaboration with that fine poet, Denise Levertov, so that the quality can almost be taken for granted. For the benefit of the British and American reader, Professor Dimock has written a helpful introduction which places the relationships of Krishna,

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[1] DADABHAI NAOROJI: *Poverty and Un-British Rule in India* (London, 1901); WILLIAM DIGBY: *"Prosperous" British India* (London, 1901); R. C. DUTT: *England and India 1785-1885* (London, 1887), *Famines and Land Assessment in India* (1900), *India under British Rule* (London, 1901), *India in the Victorian Age* (London, 1906)

Rādhā, and the Gopis (i.e., "cowherd girls of the village") against the historical and religious background of the lyrics, thus enabling the reader to appreciate the references. For instance, in "*Gaurachandrika*," there is a reference to *chakora* birds:

> After long sorrow I am brought to joy,
> my eyes learn what their vision is for,
> looking into his face, bright moon.
> A long time they were fasting, my eyes,
> those thirsty *chakora* birds whose sole food
> is moonbeams ...

Professor Dimock explains that this is an example of the stylized imagery of Sanskrit court poetry often used by the Vaishnavas — *chakora* birds being fictitious birds reputed to live on moonbeams. The translators have, in fact, taken the liberty of expanding the text of the poem for the benefit of readers of English, since a Bengali would know that *chakora* birds are supposed to live on moonbeams and, for him, it would be redundant for the poet to mention it.

The publishers of this collection are to be congratulated on their enterprise, and it is to be hoped that *In Praise of Krishna* will be followed by many more translations from Bengali.

HOWARD SERGEANT

The Gospel According to Judas: A Novel. By PHILIP LEON. (Victor Gollancz Ltd., London. 288 pp. 1968. 35*s*.)

Although the title may suggest a newfound manuscript from the sands of Egypt or the rock-caves of Qumran, this is, in fact, a work of fiction by an Emeritus Professor of Leicester University, cast in the strange form of an autobiography of Judas, the betrayer of Christ. Judas has lived on to the present day, so has had ample time for reflection; and twenty-five chapters out of twenty-nine are devoted to his memories and self-analysis, culminating in his suicide, immediately after the Crucifixion. How he survived this is not explained, but he is very much alive in his native land during the Arab-Israeli war in 1967.

It is difficult to accept the (surely groundless) assumptions on which the book is based, notably Judas' own personality, which is that of a cultured, sensitive man, almost a mystic, looked upon by other disciples as the "interpreter of Christ." "Haven't you allowed us to regard you as his interpreter?" asks one. And Judas avers to Caïaphas, the High Priest, "I taught people to look upon him as the Messiah." Even Jesus himself is quoted as saying "We must all listen to Judas." This is as bewildering to Caïaphas as to us and he suggests a public inquiry to distinguish between the two of them, but for some mysterious reason it can only be brought about through Judas — "through my vouching that Jesus was Jesus and not Judas. Something like that." Judas himself, a learned Rabbi (?), yearns to establish definitely whether the Messiah of the Prophecies has come. When the result of the inquiry proves disastrous to Jesus, Judas hangs himself. All this seems obscure. Does Judas perhaps represent his nation, or simply "man"?

The post-suicide section is brilliant, both in its witty portrayal of various types of modern Christians and its assessment of the age-old problem of the Chosen People and their role in world history. Can the return to the land now named "Israel" be only "an attempt to cut short the Jews' divine mission?" An appraisal of anti-Semitism becomes a powerful analysis of humanity as a whole. The Wailing Wall chapter with its review of Israel's recent victory is a penetrating commentary and diagnosis.

The book abounds in sparkling "quotes," of which there is space for only one — "Does God really toe the line drawn by Theology?"

JOAN N. BURNETT

Principles and Practice of Homoeopathy. Vol. I: Homoeopathic philosophy and Repertorization. By M. L. DHAWALE. (Homoeopathic Post-Graduate Association; Karnatak Publishing House, Bombay. xl+638 pp. 1967. Rs. 50.00; 60*s*.; $9.00)

Your body is the harp of your Mind and it is yours to bring forth sweet music or confused sounds.

—KHALIL GIBRAN

This is the great mistake of the physicians of our day, that they treat the body without treating the Soul.

—PLATO

Hahnemann (1755–1843) was perhaps the first physician to undertake a scientific study of Man in his illness who bore in mind the essential unity of body, mind, and soul. He emphasized the study of a patient as an individual instance of the disease and called on the physician to evolve a portrait of the disease by judiciously obtaining complete data pertaining to the illness by enquiring of the patient, his attendants, relatives, and friends and finally making minute observations pertaining to the patient as well as to his environment. While stressing to the physician the causative factors of the illness and their importance in planning intelligent treatment, he had the genius to realize the human weakness of spinning theoretical explanations and indulging in empty speculation. He thus was able to avoid going after "the Cause." Although a vitalist by creed, he had the good sense to rest his case on accurate observation, correct correlation, and experimentation not on animals but on healthy human beings. And all this before the father of modern physiology, Claude Bernard, was born; when the medical world had rejected Pinel's system of managing the insane without restraint; when Pasteur, Virchow, and Koch were still to be born! He was the first clinician to undertake a scientific study of the action of drugs on man and to apply the methods of inductive logic to the problem of the relationship between the manifestations of natural disease and the effects produced by drugs. The results of these meticulous investigations, extending over twenty years, were reported in the *Organon of Medicine* in the year 1810. Since then homoeopathy has developed considerably in the technical application of Hahnemannian fundamentals to the practical problem of curing.

The book under review, the first volume of a work planned in three volumes, is the most comprehensive book on the subject in the English language today. The author has succeeded in a remarkable manner in evolving scientifically the Hahnemannian fundamentals and the various technical refinements made possible through the stupendous efforts of Boenninghausen, Hering, Kent, Boger, and others. Only a born teacher could have rendered these masters in a lucid, non-technical, and simple language. The lively cases help to fix the abstract concepts firmly in the mind of the student, who is given invaluable guidance to the literature in the form of a classified and detailed list of reading material. The chapter on "Susceptibility" is a masterly exposition by all standards and this alone should be enough to establish the author's scholarship. The concluding chapter on "The Place of Homoeopathy in Medicine" should be read and digested by all medical historians, who have uniformly failed to take a balanced view of the contribution made by Hahnemann and homoeopathy to the development of medical thought.

The book, handsomely printed, is embellished by an exhaustive Index which should prove a boon to the student, the teacher, and the busy practitioner. It will stand as a lasting monument to the "Father and Friend," the late Dr. L. D. Dhawale, to whom it is dedicated.

M. L. PHANSALKAR

Creativity and Personal Freedom. By FRANK BARRON. (D. Van Nostrand Company, Inc., Princeton, New Jersey and London. xiv+322 pp. Revised edition 1968. 37*s.* 6*d.*; $3.95)

Dr. Frank Barron is a Research Psychologist at the Institute of Personality Assessment and Research at the University of California. *Creativity and Personal Freedom* is a highly technical sociological-psychological treatise following ten years' depth research into human creativity, by means of more than five thousand case-studies and enquiries into the beliefs and motivations of creative persons in various fields.

The task — how can we recognize and foster the spark of creativity in ourselves and in others — is highly important; yet the result, though containing wide-ranging scholarship and considerable ingenuity of enquiry, is in the final analysis unsatisfactory. A large question-mark needs to be raised over the "scientific" nature of this kind of investigation; for it typifies so much currently passing for "scientific" investigation in the fields of social science and psychology. Psychological tests, graphs, and distribution diagrams of "personal soundness," and other forms of so-called scientific investigation into human personality, all make claims far in advance of the real academic strength of what are still very young fields of academic enquiry.

The use of the predominantly statistical approach in the study of human behaviour is profoundly unsatisfactory: generalized observations and interpretations emerge which bear little relationship to the experience of the individual human personality. Neither the methods nor the conclusions can be "scientific" in the sense that is usually claimed, nor properly understood and rightly applied as in the case of the natural sciences: the scientific method demands empirical observation of repeatable phenomena active under controlled conditions. This method, upon which the whole advance of Western technological civilization has been built from the sixteenth century, and which represents one of the great achievements of the human mind, cannot properly be transferred from the study of chemical particles or strengths of materials to an understanding of human personality. True science must deal with exactly alike phenomena — scientific laws are formulated from phenomena which are not broadly similar, but absolutely the same. Human beings can never be considered thus in a truly "scientific" fashion: science respects the truths of the phenomena being investigated, and the fundamental truth of human personality is the uniqueness of the individual. While deserving respect, the vast research Dr. Barron has made is at best misguided and at worst quite unscientific. Our understanding of human creativity must start elsewhere, e.g., as in Koestler's studies of creativity in action or Berdyaev's philosophy of the creative act.

BRIAN G. COOPER

"Freedom" is the word that seems to sum up what the creative individual most needs—or rather what the truly creative individual manages to achieve for himself. Freedom to be himself, to acknowledge his own impulses, to believe his own vision of the world, to set his own goals, to establish his own hierarchy of values. This freedom does not mean licence. In fact, the goals the creative person sets for himself are probably far higher than those anyone else would think of setting for him; the demands he makes of himself are more rigorous than those that anyone would or could make of him. Nevertheless it is in pursuit of this kind of freedom that the creative persons most often come into open or covert, subtle or sharp conflict with "the group."

—HELEN ROWAN

Ends and Sayings

"... ends of verse
And sayings of philosophers."
—SAMUEL BUTLER: *Hudibras*

The special number of the *Vaccination Inquirer* (October–December 1968) reported fully the International Anti-Vaccination Demonstration in England last August. Representatives of The Anti-Vaccination League (England), La Ligue Pour la Liberté des Vaccinations (France), and La Ligue Pour le Vaccin Libre (French-Canadian) toured the country with three minibuses, carrying informational posters and publicity literature. They covered some 1,350 miles and though they met with bad weather and the inevitable "happenings," including set-backs with radio and TV publicity, the local press gave encouraging coverage, and "an enormous amount of literature" was distributed, generally in a favourable atmosphere.

It was felt that the tour's purpose had been fulfilled — to make more people throughout the country aware of "the long-term effects of vaccination, especially deafness, retarded development," as of "statements by eminent medical authorities about such things as cancer and leukaemia as a direct result of vaccination," and to bring to their notice the work of the three Leagues. The League literature is sane in tone and free from sentimentalism, and its statements are supported by factual evidence, some of it appalling. It disproves, from official sources, the common misrepresentation of such blindly-accepted statements as "vaccination has wiped out smallpox" — or lessened diphtheria, polio, whopping cough, etc.

In the 25 years ended December 1962 nearly two-thirds of the children born in England and Wales remained unvaccinated for smallpox, yet only 4 children under 5 died from smallpox; while of the one-third vaccinated, no less than 86 children under 5 were killed by vaccination, and many more were seriously injured by it.

—Reply in Parliament dated 12 February 1964, and Registrar-General's records

Later figures gave 116 deaths following vaccination, and of the two-thirds unvaccinated in the same period, not one died of smallpox.

The Leagues, especially where vaccination is compulsory, as in France, also defend civil liberties. La Ligue Pour la Liberté des Vaccinations has been largely instrumental for the French law of July 1964, recognizing State responsibility for injury shown to be caused by compulsory vaccination at an Official Ministry Centre. They have also fought prolonged legal actions on behalf of parents whose children have died, or become insane, or developed epilepsy following vaccinations, and have successfully opposed the sentences of imprisonment and fines on anti-vaccination supporters.

Those in the East who are opposing similar compulsory action will wish all success to these Western efforts, which find complementary action in the Anti-Vivisection movement, the Promoters of Animal Welfare, with their humane alternatives to laboratory animals, and other humanitarian groups such as the Society for the Abolition of Factory Farming. The growing appreciation of Ecology by many scientists and their increasing sense of responsibility may possibly give help and support to all these fighting causes, by presenting a more comprehensive picture of the "balance of nature," that balance which we injure by agricultural malpractice, pollutions of air, water, and earth, maltreatment of the animal kingdom, and by such fallacies as vaccination. The

Ahimsa (harmlessness) taught by the great spiritual and ethical personages is no mere sentimental slogan, but the key to truly integrated action.

Times of difficulty force the human mind to question life and death. Following an earlier survey of attitudes to death (*cf.* "Ends and Sayings," May 1967) *The Observer* has now published in its colour supplement two further surveys. The first, apart from practical aspects (cremation and so on) centres upon the different answers about death gathered from a variety of people, including children.

The Poet-Laureate, C. Day Lewis, states:

> I don's feel the need to be preserved in any form: I don't think my individuality is worth preserving. Such immortality as I ever want is for a few people to read my poems for a few years after I am dead.

Roald Dahl, story and film writer, also says:

> If your job in life is done then it doesn't matter if you live or die after that.

(What about those who feel they have achieved nothing?)

There is the consultant-surgeon's pronouncement:

> There is no after-life so we've got to keep this one going as long as we consciously enjoy it,

or the quietist view:

> When [through drugs] you see that you are such an integral part of the environment you realize there is no great parting. One is dying into, rather than leaving.

There is utter pessimism, whose only shield against panic is

> to keep one's mind occupied so that it doesn't dwell on the probability that there is nothing beyond.

On the other hand, for the famous French-born war-time British agent, "Odette," who has faced death and torture many times, there is no feeling of fear but friendliness; and the Principal of a London Roman Catholic College, Father Peter de Rosa, expresses his conviction thus:

> I cannot imagine myself as a non-eternal being. I cannot imagine myself out of existence. The human spirit is not like this.

Most of our difficulty in understanding death comes from our failure to examine our natures during life. A recognition of the mortal and immortal aspects of man, and their relation to life as a whole, will clear the half-truths indicated by some of the above reactions. What the Poet-Laureate calls individuality should surely be termed, rather, personality (*persona*=mask), a compound instrument created by the real individuality (undivided unit) for its own growth and development. All compounds are perishable (as Buddha pertinently pointed out) and one could only expect the "compound" called Day Lewis (or any other person) to "die into" matter at the end of its life-term, in a process of ever-becoming. Its instinctive consciousness is the source of the "panic" felt, as also of the personal pain of bereavement. But that in us which we cannot imagine out of existence is not the instrument, the *persona*, but the real being for whom death is only an interlude of assimilation of life's experiences. Our attitude to death — fearful or friendly — will depend upon which aspect, mortal or immortal, our self-consciousness is identified with.

"An End or a Beginning," the second survey mentioned above, relates the subject of death to the views now coming more to the fore about other planes of consciousness — views derived from deeper research, from experiments with the hallucinogens, and from further developments in neurophysiology.

The article, by Rosalind Heywood, is in fact an abridged extract from a forthcoming book, *Man's Concern with Death*. She is a natural "sensitive," a

very able member of the Council of the Society for Psychical Research, and the author of *The Sixth Sense* and *The Infinite Hive*. The extract is mainly concerned with "out-of-the-body" experiences, and the evidence she marshalls from many persons, scientific, literary, and mystical — even the experiences of drug-takers or the mentally sick — "supports the argument that ultra-physical aspects of reality are not merely subjective creations of the experient, but exist in their own right."

She posits stimulating questions as to our concepts of space and time, the relationship of drugs to states of consciousness, and the basic query as to the possible existence of a higher order of reality. She brings together, in a way extremely valuable to the ordinary reader, the view of present-day scientists and philosophers on this concept of a spiritual side to the universe, the scepticism of Ryle and Ayer, and the growing rejection by eminent neurophysiologists of the theory that the brain *generates* consciousness. Sir Cyril Burt, the psychologist, considers it rather "an organ for detecting or transmitting conscious activity," while Professor Michael Polanyi sees that, since "the hierarchical structure of higher forms of life necessitates the assumption of further processes of emergence," there may be higher levels which can only emerge through a process not perceived at the lower level.

All this ferment, this idea of a consciousness functioning apart from the body (in some "substantial" focus obviously), the concept of an "open-ended universe," with differing levels of existence outside, seem to be building up to a new twentieth-century occultism (occult=hidden), in the same way that the discoveries in astronomy and space physics are bringing about a new twentieth-century astrology (*cf.* "Ends and Sayings," December 1967).

Knowledge grows in spirals, not in a straight line. It is worth while to look back to the earlier spirals.

It seems to be recognized now that heart transplants, even if "successful," are transient in effect, because of the strength of the body's natural rejection of the alien organ. Dr. Philip Blaiberg of Cape Town, whose heart transplant by Professor Christiaan Barnard brought spectacular publicity and set off a wave of competitive attempts in many countries, has survived longer than any other heart transplant case — most die shortly after the operation. Yet he had to have, quietly, a second heart transplant at the beginning of 1968 and nearly died from the complications this summer. Now (*The Guardian,* 6 October 1968) Professor Barnard has stated that a third heart switch will be necessary some time in the future "because the process of rejection of his present heart could be slowed but not stopped," and this need for continued replacement would apply, he considered, to many heart transplant patients, unless new discoveries were made. Dr. Blaiberg is reported to have been ignorant of this scheme and to have refused consent to it, as being unnecessary.

Following reports received, the U.K. Committee on the Safety of Drugs is making long-term research on apparent failures of the contraceptive pill, as well as possible adverse effects.

Meanwhile, what of the "guinea-pigs"?